

✠ *St. pelill*

I. *Question.*

WHY ARE YOU
A
CATHOLIQUE?

*The Answer (enlarged in this
Second edition) follows.*

II. *Question.*

BUT
WHY ARE YOU
A
PROTESTANT?

An Answer attempted (in vain.)

By H. Cenny. 1 Pet. 3. 15. O. ~~13~~

Be ready always to give an answer to every man that
asketh you a reason of the hope that is in you,
with meekness and reverence.

Permissu Superiorum. 1673

M D C L X X I I I



TO THE
Christian Reader.

I*T was in Obedience to the desire of an Honourable Friend that this following Discourse was written; that it was confined to such narrow bounds; and that it is now published. He thought it requisite that such Catholicks as are not at leisure to read Volumes of Controversies, should be instructed how to give a rational account to Modern Sectaries, Why they are Catholicks: and he thought also that to justify such their Profession, a long Discourse would not be necessary. This occasioned the following Answer to the Question proposed in the Title: which Answer, if rational and satisfactory, will prevent, or rather determine, all other particular Questions about Religion, the debating of which furnishes the world with Books to fill great Libraries. But what fate soever shall befall this Answer in the esteem of Readers, certain it is that the method of it is unquestionably useful, by which is shewed that the Controversie about the Church is first of all to be seriously debated: because what Party soever shall be able to give convincing Proofs that their Church*

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is the same, or a true Member of the same Church which we believe in the Creed, shall thereby evince that all accusations laid against her are false and groundless, and all separation from her damnable. And on the other side it will be to no purpose to examine the Tenets of a Church already prejudged to be a false Church, that is, to want the inseparable Marks of a true Church, signified by these words in our Creeds, One, Holy, Catholique and Apostolique Church, denoting Unity of Faith, Sanctity of Discipline, Universality and uninterrupted Succession of Teachers and Governors from the Apostles, to be necessary Signes of a true Church.

Now for as much as regards the following Discourse, if any one shall think fit to undertake a Reply to it, he may please to take notice, that (unless he intend to make quarrels useless and endless) the only proper Reply will be his Answer to another like Question, which he may suppose to be proposed to him by a Catholique, viz. How can a Protestant think himself safe in a Congregation which never was incorporated in any Church whatsoever existent before the (pretended) Reformation? This Question, if seriously and rationally resolved, and especially if the Resolution of it be justified by Authorities of (by us all approved) Ancient Catholique Doctors, it will then only be esteemed of considerable force against this following Answer to the Question, Why are you a Catholique?

Now in this renewed Impression, the Author thought expedient that such a Second Question should be

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be proposed, as by a Catholique to a Protestant, demanding reciprocally of him, Why are You a Protestant? To which Question an Answer is framed; the most suitable to Protestants grounds, that the Author could devise.

He is not ignorant that this fashion of writing Controversies Dialogue-wise is oft obnoxious to exceptions, and not unjust suspicions of partiality and prevarication, For indeed we sometimes see Dialogues, in which the Authours, (who may make their pretended Adversaries to speak as they themselves please) do put foolish Answers into their mouths, and then laugh at them, presuming thereby to have gained a Victory.

But such a poor shift as this the Authour protests against. The allegations against the Roman Church brought in by the Protestant, are, in the Authours opinion, the most considerable that are to be found among Protestant Controvertists, which allegations he is permitted also to deliver in a stile, for its sharpness, becoming a Protestant now á la Mode. True it is, the Authour could not possibly make him answer pertinently, and directly to the Question. But whose fault is that? No such Answer, with tolerable satisfaction, as far as the Authour could inform himself, could be found in *Rerum natura*.

Now if any Protestant Reader shall dislike the Authour's introducing his Protestant sometimes, relenting, or convinced that some Catholique Doctrines are too oft falsely & maliciously represented by Adversaries, the Authours excuse must be, that he having accord-

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ing to his conscience demonstrated so much, his duty was to shew his Adversary a rational, honest man, that is, such a one as will be satisfied with reason: and indeed with no other is he willing to treat.

However, if this do not content the Reader, he may do well to frame a better Protestant Answer to the general Question [Why are you a Protestant?] But except such his Answer be indeed precisely pertinent, and proper to the clearing his Church from the Charge of Schism, either by shewing that she is indeed a true Member, incorporated into the Body of the Catholique Church, believed in our Common Creed; Or that she is innocent, and not chargeable with Schism, though she be not, yea abhors to be, so incorporated; he would do much better to save his labour. No other Answer can be pertinent: No excursions into Invectives against any other Church, or Churches, will be at all to the purpose. Except therefore the pretended Answer be qualified as hath been said, he must give the present Authour leave to protest against it, as no Answer at all: notwithstanding which protestation the Protestant may, and probably will, take leave to think and proclaim it unanswerable.

Now the rather to invite him to undertake such a just, though unusual, and hitherto unpractised a Task, the Authour does here freely acknowledge, that

that

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that was a principal End of his Writing and publishing this Discourse : for the truth is, the world has been too long, and too much, abused with impertinencies and malicious Buffonries, to the perverting of souls, encrease of Atheism, and shame of our Nation.

Another considerable Motive also of composing this short Discourse, was a desire in the Authour to take occasion to deliver briefly the Catholique Church's Doctrines, as they are in themselves, and freed from the curious fancies of School-men, and misprision of Sectaries, to the Glory of God, and the good of Souls





Why are you a Catholick?



DIALOGUE
BETWEEN A
PROTESTANT
AND A
CATHOLICK.

§. I.

Protestant. **W**HY are you a Catholick?
Catholick. Because I am a
Christian, and by the Rule of Christian Faith (the
Apostles Creed) am obliged to believe the holy Ca-
tholick Church:

Prot. ^{etc} Did not you believe that Article before
you was a Catholick?

Why are you a Catholick?

Cath. I thought indeed at that time that I had believed it; but I have found since that I only thought so.

Prot. It seems then, you do not think that I believe this *Article*, as well as you.

Cath. I am sure that by vertue of this *Article* you are not obliged to be a *Protestant*.

§. 2. *Prot.* Perhaps we do not agree in the sense of this *Article*

Cath. It may well be so: therefore for a tryal give me leave to propose a few *Questions* to you.

Prot. Ask what you please.

Cath. First then, when you say you believe the holy Catholick Church, do you not believe this Church to be one Body, as St. Paul expressly teaches, saying, *There is one Body, one Spirit, as there is one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all, &c.* Ephes. 4. 4. 5. 6. and as we profess in the following Creeds of the Church.

Prot. Yes,, I believe the true Catholick Church of Christ to be one Body.

§. 3. And do you not further believe, that this Church of Christ shall continue one Body till the end of the world?

Prot. Yes doubtless; for otherwise the time might come, in which this *Article* of our Faith should be false: and also Christ's promise [That the Gates of Hell should never prevail against his Church] should fail.

§. 4. *Cath.* In professing such a Belief of this *Article*, do you not also intend thereby to acknowledge your self a *Member* of this *one Catholick Church*?

Prot. Yes, without doubt.

Cath. You cannot surely think it a matter indifferent whether you be a *Member* of this *one Church*, or not.

Prot. No, by no means: On the contrary I acknowledge, that whosoever is separated from this *one Church of Christ*, and dies in that separation, cannot be saved.

§. 5. *Cath.* Thus far then we both agree. Let us further, if you please, consider, What a *Church* in general is, I mean a *Christian Church*.

Prot. I conceive it to be a *Society* of Men and Women publickly professing that *Religion* which they believe to have been taught by *Christ*.

§. 6. *Cath.* But every *Society* thus professing, is it thereby the same *Church* which we are taught to believe in the *Creed*?

Prot. It is at least a part of that *Church*.

Cath. Are then *Societies* of *Hereticks* and *Schismatics* part of that *one Church*, since they also profess the *Religion* which they believe to have been taught by *Christ*?

Prot. No: For they cut themselves off from this *one Church*, either by inventing New and false *Doctrines*, which renders them *Hereticks*, that is, *Chusers of a new Faith*: Or by disobeying the *Lawful Commands* of this *one Church*,
R. which

which renders them *Schismaticks*, that is, *Rebels*.

S. 7. Cath. Can any Society be called *one Body*, or *Corporation*, unless it be *united* by common received *Laws* and *Governors*?

Prot. I now begin to perceive whither you would lead me, Therefore I must advise well lest I engage my self too far by an hasty answer to this Question.

Cath. Sir it is not Victory, but Truth we now regard. Therefore speak not of being *engaged*, but freely recal any Answer you have, or shall give, if you find cause. And as for the present Question, consider well what that is which makes a Society, as a Kingdom, a Province, an Army, a City, a Corporation to become one Body. Is it not an Obligation imposed on those who live respectively in any of these, to be subject to the peculiar Government and Laws there established? This appears plainly, in that wheresoever any one obstinately refuses such submission, he is esteemed and treated as a Rebel, a Fugitive, an outlawed person, and utterly deprived of all Priviledges and emoluments belonging to the said Body.

Prot. This cannot be denied.

Cath. Apply this then to *God's Church*. *St. Paul* says expressly, it is *one Body*: your *Creed* obliges you to call it *One*: The Scripture compares it to a *City at Unity in it self*: and to a *well ordered Army with Banners*, under which all Soldiers are reduced in their ranks, expecting the

Generals command, signified by subordinate officers. Such a society is Gods Church : It is the *Kingdom of Christ*, which if once divided cannot stand. But by his promise it (and no other Kingdom besides it) shall stand for ever ; & therefore it shall never be *Divided*, but all its members shall continue in their order. Now what makes such Order ; but obedience to Government and Laws ? Can you Imagine any other, excluding this ?

Prot. I must confess, I cannot, For it is plain, that where every one will be a Law to himself, there can be no *Order* nor *Unity*, nothing but confusion and endless Divisions.

Cath. Hence it follows then, that the *Church* must necessarily consist of *Teachers* and *Disciples*, of *Governors* and *Subjects*.

Prot. That is granted.

Cath. And consequently, that it is a *Visible Society*.

Prot. True : for otherwise none will be able to know whom, or what, to obey : No Society can be invisible to the members of it : and it is not a Society, if the Governors or Teachers in it be invisible, and the Laws unknown.

§. 8. *Cath.* By whom have these *Teachers* and *Governors* been appointed in the Church ?

Prot. St. Paul informs us, Ephes. 4. 11. 12. 13. saying, *Christ gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body*

of Christ: Till we all come in the unity of the Faith and of the knowledg of the Son of God unto a perfect man, &c. So also we read in the Epistle to the Hebrews, No man taketh this honour to himself, but he that is called of God, as was Aaron. Heb. 5.4.

§. 9. *Cath.* This being so, are not they who are *Disciples* in Gods Church, obliged in conscience to believe their *Teachers*, and *Subjects* to obey their *Governors*?

Prot. Yes, without doubt: But yet with this condition, that these *Teachers* teach *truth*, and these *Governors* command lawful things.

Cath. But is every *Subject* to be a *Judg* whether the *Doctrine* taught him be true, and the thing commanded lawful?

Prot. The *Scripture* is to be *Judg* between them.

Cath. Indeed that which you say would be to some purpose, if the *Scripture* could speak and answer the Readers *Questions* & *Doubts*, as we two can do to one another. But the *Scripture* being only a *Writing*, and by consequence incapable of interpreting its own meaning whensoever any doubt of its true sence arises, if it may be permitted to every Christian to judg of his *Teachers* *Doctrines* by examining them by *Scripture*, the Church may as well be without *Teachers*.

§. 10. *Prot.* I know no remedy: For since it is evident to us, that there is on Earth no visible infallible *Guide* and *Interpreter* of *Scripture*, we cannot

cannot rely upon any Man, or any Society of Men, so as to remain secure that they will not mislead us, either out of ignorance or secular interests. Therefore we must leave to all Christians a judgment of discretion, to discern by the *Light of Gods word*, whether their *Teachers* guide them in the way of Truth, or not. Every one must take the best course he can, not to fall into any dangerous Error. And since *Eternity* depends upon it, it is not likely that men will wilfully misinterpret *Scripture* to their own destruction; especially in *Points Fundamental*, which are so clearly set down in *Scripture*, that no *sober Enquirer* can be mistaken in them.

Cath. Well Sir, I have at present done asking *Questions*, and now (better enabled by what you have said) will endeavor to give you a fuller *Answer* to the *Question* you proposed in the beginning, viz.

Why are you a Catholick?

§. II, First then, Sir, I am a *Catholick* because I believe that *Christ the Author and Finisher of our Faith* is infinitely both *good, wise and omnipotent*. His *goodness* inclined him to come down into this world to save mankind, by establishing a Church upon earth, which should remain till the end of the world, and in which the way to Heaven should be so taught, as not only the *Wise and Learned*, but the *Poor, Simple and Ignorant* also should by Faith and Obedience be made partakers of *Eternal Happiness*. Now his *goodness* having design-

ed this, his *wisdom* enabled him to appoint *ways* and *means* proper to effect that his blessed Design; and *omnipotence*, to make those *means* successful.

§. 12. The *general* efficacious *means* to accomplish this, are first, *The revealing his whole will to his Church*; which we acknowledg to be sufficiently done in *Holy Scripture*, as to all *points* absolutely necessary to Salvation, though in all those *points* not so clearly to every one, that without a *Teacher* their sense may not be mistaken: Neither doth *Scripture* make an express discernment of what *points* are necessary. And secondly, *The assisting of this his Church with fidelity and a constant performance of her duty in declaring all necessary Divine Truth manifested to her, to her Subjects*; with a command, that all Christians should obey and submit to what she shall teach or enjoyn them.

God having thus revealed his whole Will to his *one Catholique Church*, it necessarily and evidently follows. 1. That *Ignorance*, or *Error*, in any Points of Christian Doctrine necessary to Salvation, is damnable. 2. That a *Separation* from this *one Church* is damnable also, upon what pretence soever the separation be made.

§. 13. Now to avoid eternal Misery thus threatened by *Error* or *Schism*, only one of these two ways is possible. 1. By ones own light to penetrate into all Mysteries, so as to be most firmly assured of a right understanding of all necessary verities revealed

vealed by God in Holy Scriptures. 2. Or out of a distrust of our own abilities to submit our Reason and internal Assent to Authority. The former of these ways, all Sects divided from the Roman Church, and among themselves, do uniformly take, being forced hereto by denying any visible Society of men to have any authority obliging the Consciences of their Subjects: and by consequence they have all, if any, an equal Title (that is indeed equally none at all) to challenge belief, one as well as another: neither can they rationally, without deserting their common Ground, condemn, or excommunicate one another. The latter way we Catholicks only take, and, as we think, prudently and surely.

§. 14. For Sir, I beseech you to consider what a busy, laborious task you have undertaken by being a Protestant, of what Sect among them soever you are. Before you can promise to your self any rest of mind in the Peculiar Fundamental Doctrines of your Sect, your Conscience must satisfy you that you have not embraced a Religion by hazard, but after a diligent, sincere and effectual examination of all the Reasons and arguments, not only of Catholicks submitting to Authority, but also of other Sectaries, who proceeding your way of interpreting Scripture by a private light, do condemn your Doctrines; or whose Doctrines you condemn. To be able to do all this, how many Volumes of Controversy are you obliged to read and examine? Besides this, it will be absolutely

solutely necessary that you be perfectly studied in all the Books of *Scripture*, with the best *Commentaries* on them, both *Ancient* and *Modern* since you ground your Religion upon a sense of *Scripture*, which perhaps not any of them will allow, and then in equity you are to examine their reasons for it. Now what one mans age will suffice for all this business, though but in one or two *Points* controverted, & though the party were *learned*, and had never so much leisure? What then shall *ignorant* persons do, who yet make up the greatest number of *Christians*? What shall *Trades-men* and *Day-Labourers* do, who can scarce allow from their necessary Vocations any time at all dayly, even to say their Prayers? yet it concerns all these, upon the venture of *Eternal Happiness* or *Misery*, not to forsake or embrace a *Religion* without a sufficient Examination made by themselves of the grounds of it, since they are told, and believe it, that they must trust to themselves only because no *external Authority* upon Earth can require from them a submission of their judgment, inasmuch, as according to their general fundamental Positions, no *Authority* is *infallible*.

§. 15. Now whereas you said, That all *Fundamental Doctrines* of *Christianity* are so clearly set down in *Scripture*, that no sober Enquirer can be mistaken in them: If this were true, yet since neither the *Scripture*, nor you your selves, do clearly express which and how many *Doctrines* are *fundamental*, every tittle of *Scripture* must be

read and examined by every one of you, for fear a necessary *Doctrine* should chance to escape you. But to demonstrate the groundlessness of that your *Affertion*, I desire you to reflect on the prodigious multiplicity of *Sefts* swarming in this age, all which ground their Belief upon pretended *clear Texts of Scripture* alone : you will then scarce find one *Article of Christian Faith* exempted from their *Disputes*. There are not wanting who deny the *Mystery of the Holy Trinity*, the *Divinity* and *Incarnation* of our *Lord*, the *Divine Personality* of the *Holy Ghost*. Some absolutely deny *Freewill*, whilst others exalt the power of it so high, as to affirm *Divine Grace* unnecessary to its best Operations. Some affirm our Nature to be so incurably polluted by *Original Sin*, as that all the best actions of the Regenerate are *Mortal Sins*; Others will acknowledg no *Original Sin* at all. Some affirm *Baptism* necessary to Salvation, even of *Infants* : Others reject *Infant-Baptism* : and *Calvinists* assert, that *Infants* without *Baptism* are sanctified by their *Parents faith* : and that some *Infants* dying, though baptized may be damned. Some believe mans Soul to be mortal, and that it perisheth with the Body, not having any Knowledge or Sentiment after death : Some confine God to a determinate place in Heaven, and also deny his *Prescience of future Contingents*. Lastly some deny an *Eternity of torments in Hell*. Surely you will not deny most of these to be contrary to *Fundamental Doctrines* of our *Faith* : yet all who maintain

maintain these *Tenets*, and all *Se&aries* who contradict them, do ground themselves upon *express Scripture*, which to you seems so clear. You cannot be more confident that you have light on the true sence of *Scripture*, than they of a contrary sence, and only *self-love* and *self-esteem* determine both the one and the other.

Can it then be prudence in any man to hazard *Eternity* upon his own sence of *Scripture*, the half of which perhaps he never read? Commonly a *Text* or two concludes every point controverted, when perhaps there are twenty *Texts*, unconsidered by the Person, which would rectify the sence he gave to the former? Is that *Guide* to be trusted, which has seduced such infinite *Multitudes*, opposing, calumniating, and hating one another? All Mankind may be witness that this *Private Light* hath hitherto never been able to confute or undeceive one *Se&e*. In a word, is it not in effect an injurious blaspheming of the *Goodness*, *Wisdom* and *Omnipotence* of God to affirm that he has obliged under penalty of damnation all *Christians* to unity of *Faith* in all necessary *Doctrines*, and also that he hath promised to conserve his *Church* in this *Unity* to the end of the world: and on the other side to affirm withal, that the only *Means* appointed by him to produce this *Unity* should be a certain *Means* of destroying *Unity*, and which, if made use of by all *Christians*, the gates of *Hell* would be too strong for him, so that there would scarce be left a *Church* upon earth.

§. 16. Truly, Sir, I do not know through what *Spectacles* you look upon this principle of *Prottestancy*, which hath been indeed the constant Principle of all *Ancient-Heriticks*. But to me it appears most horribly gastly, and only fit to be acknowledged the invention of *Lucifer*, the foul Spirit of *Pride* and *contention*, who presents to unwary *Christians* once more this fruit of the Tree of the knowledg of good and evil, to be aspired to by our own endeavors, and contrary to Gods appointment.

Since therefore (as hath been said) there are but those *two ways* to arrive at the knowledg of *Divine Myteries* contained in *Scripture* (yet so contained as that the *Texts* in which they are contained are subject to be mis-understood) viz. First, A man's own private Reason : And Secondly, Authority of *Superiors* by Gods appointment placed in his Church : All the Reason I have enforces me to chuse this latter way, because thereby I shall avoid inconstancy, otherwise unavoidable : as I am taught by *St. Paul*, who sayes, *Eph. 4. 11, 12, &c.* That therefore God placed in his Church *Apostles, Prophets, Evangelists, Pastors and Teachers* for the edification of the Body of *Christ* : a Succession of which is to last till we all meet in the *Unity of Faith, &c.* This Almighty God did, says he, *To the end we should not be like children, wavering, and carried about with every wind of Doctrine, through the wickedness of men, and cunning of such as would circumvent us with*

error : the only remedy whereof, in the Apostles judgment, is, submission to Authority. To which submission also I am obliged by an express command of God [*Obedite prepositis vestris, &c.*] Heb. 13. 17. *Obey them that are set over you, and submit your selves, for they watch for your souls, as they that must give account---* And Reason thus divinely enlightned, obliging me to submit to Authority, I should renounce the same Reason utterly, if I should not prefer that Society which (by an evident Succession from the foresaid Apostles and Pastors) makes the best claim there-to ; yea, which alone claims an Authority obliging the Conscience, and that is the *Catholick Church* ; the Authority whereof is evidently the greatest in the world. For though all divided *Seets* presume to contend with her for Truth of *Doctrines*, challenging that to themselves ; yet there is not any one of them which dares assume to themselves that *eminence* of Authority which manifestly appears in her. And you may know this *Catholick Church* from others, because it only challengeth an universal and *absolute*, not conditional *Obedience* ; and you may know the *Sons* of it by their professing to give to the Churches Authority such *Obedience*.

§. 17. Now, *Sir*, consider *how* agreeable to Gods goodness and wisdom, *how* suitable to humane capacities, *how* helpful to mens necessities is this way of grounding our Faith on Gods Word as interpreted by the *Catholick Church*. The far great-

est part of *Christians* are too weak to maintain Disputes: yet *God* loves the Poor & Ignorant, at least, as well as he does the Rich and Learned; and takes care to bring them to Happiness without Learning, sharpness of wit, curiosity, and study of knowledge. Consequently he has chalked out a way to Heaven, in which the Ignorant and Simple may walk securely: And in what other way can these walk, but in that of *obedience* to *Authority*? This doubtless is that way foretold by the Prophet, *Isa.* 35. 8. saying in *Christs* Kingdom, *There shall be a high way----and it shall be called a holy way. No polluted person shall pass through it. This shall be [to Christians] a streight way, so that Fools shall not err in it.*

Now have *Seſtaries* found out this *streight way* in which *Fools* cannot err? *Seſtaries*, I say, who have framed a confused *Labyrinth*, in which there are a thousand cross paths and windings, where every one wanders, as it were, with a dark Lanthorn in his hand, and either stumbles into, or phantastically chuses such a path as at the present pleases him best, and leaves it also when he thinks good, not taking direction from any other, or not much caring for such directions. By this means we see how that not only *Fools* and Ignorant, but even the most Judicious amongst *Seſtaries*, following their own light, do walk all their lives, in quite contrary ways, yet all believing that *God* by the *Scripture* directs them.

§. 18. Manifest therefore it is, that *Gods* way being

being only *one, holy, streight High-way*, not any *Seſtaries*, but all and only Catholicks have been by *Almighty God* brought into it : In as much as *they*, diſtruſting the dim *Light* of their own *Reaſon* for diſcerning the *Verities of Faith* conteſted, borrow the *Churches Light* : thus exerciſing *Chriſtian Humility*, in not preſuming upon their own *Abilities* ; and *Chriſtian Obedience*, in ſubmitting to the *Guidance* of thoſe *Teachers* and *Governors* whom *God hath placed over them*, and *who are to give an account of their ſouls*, Theſe *Heavenly Virtues* are, and have always been equally practiſed by both *Ignorant Catholicks* out of neceſſity, and by the moſt *Learned* out of *Duty* : Yea, thoſe glorious *Lights of Gods Church*, the *holy Fathers* and ancient *Doctōrs*, though they were *Fathers* and *Doctōrs* to others, yet to the *Church* her ſelf they were humble *Children* and *Diſciples*, learning only from her, and teaching others only what they had learnt from her. This ſurely is a *ſtreight High-way*, and a *Holy way* too : and whilſt the moſt *Simple* among *Catholicks* walk in this way, they have an incomparable advantage in light above the moſt *Learned* of thoſe which truſt to their private light. For they are guided by all the lights ; that is, by the whole *Body* of thoſe which *God hath conſtituted Teachers* in his *Church* in all ages ; and by conſequence they are exempted from an *Obligation* of examining particular *Controverſies*, which their *Teachers duty* is to examine for them.

§. 19. Neither is it *natural Reason* alone which directs us to prefer so eminent *Authority* before our own simple judgments, but (as hath been said) a *Divine Light* also appearing in *Scripture*, and in constant *Ecclesiastical Tradition*, the best and safest *Interpreter of Scripture*. There we find the Church called, *The Pillar and Ground of truth*; a *City at one in it self*, and 1 Tim. 3. 15 *set upon a Hill which cannot be hid*. Psal. 122. 3. There we read, *That every Tongue* Matt. 5. 14. *which shall rise against her in judgment*, she shall condemn: that *Gentiles* shall come to her light, and *Kings to the brightness of her Rising*: And that the nation and Kingdom which will not serve her, shall perish. There we shall find, that the last *Supream Tribunal on Earth* to determine *Controversies amongst Christians* is the Church, whom whosoever will not bear, is to be esteemed as a *Heathen and Mat. 18. 17. a Publican*; such an unappealeable Authority has God established in this Church. And by virtue of this *Authority*, *General Councils* representing the whole Body of *Church-Governors*; challenge from all *Christians* a submission, not only of *Non-contradiction*, but also of *internal Assent*, under Penalty of *Anathema*; which assent we willingly and joyfully yield by virtue of *Christs promises*, That he will lead his Church into all Truth; Jo. 16. 13. and so preserve her in an uniform Profession of Truth, that the *Gates of Hell* shall never be able to prevail against her; Mat. 16. 18.

Which *Gates of Hell* are by the interpretations of the Fathers, *Heresies*.

§. 20. These irrefragable grounds from *Prudence* and *Scripture* have we *Catholiques* for directing our *Faith*: On the other side, not one single *Text* of *Scripture*, nay moreover, not one quotation can be produced out of any one of the *holy Fathers*, which may rationally incourage a *Christian* to prefer his own sense of *Scripture* before that of the *Church*; whereas whole Books have been written by them of the *Churches* unity, authority, *indefectibility* and *universality*. Now Sir, who can resist, who can hold out against such a Battery?

Prot. Well Sir, how prevalent soever this Discourse may seem to you to be against us, whom you style *Schismatics*, it will prove of little advantage to you *Roman Catholiques*; for although we grant, that there is but one *Catholique Church*, out of which there is *no Salvation*, yet this does not prove the *Roman* to be this *Church*: the *Roman*, I say, which is but a *particular Church*, and she being (as we are perswaded) guilty of teaching and practising many false *Doctrins*, and manitold *Superstitions* and *Idolatry*, we cannot with a safe conscience have any *communion* with her.

§. 21. *Cath. Sir*, this is the ordinary artifice of your *Protestant Writers*, when they are pressed with the guilt of those unpardonable crimes of (*Heresie* and) *Schism*, to impute to the *Church* many Errors and sinful Practices, in which, forsooth, their tender consciences dare not joyn. This they

do,

do, to the end they may be dispenced withal from clearing themselves from *Schism*, till after a full discussion of all other *Controversies* touching differences about any particular *Errors* supposed to be in the *Church*; which discussion cannot be undertaken by one in a thousand, considering mens general incapacity, and if undertaken by the Learned, would scarce ever have an end.

But this is most unreasonable, because though it were true, that the *Church* from which they separated were indeed guilty of teaching *Errors*, yet are *Protestants* justly and unanswerably charged with *Schism* in a high degree, in as much as they remain divided, not from the *Roman* only, but all *Patriarchal* and all other *Churches* existent before their *Separation*: So that if there be such a Crime as *Schism*, they are manifestly guilty of it: and by consequence it would be damnable in any one to joyn in their *Communion*. To make this charge good against them, it will be fully sufficient to alledg the confession of all *Christians*, (and of themselves also) viz. That *Calvi. Instit.* there always has been, is, and shall ever lib. 4. cap. 1. remain a *Holy Catholique Church* of *Christ on Earth*, from which *Separation*, upon any pretence whatsoever, is damnable. This *Church* therefore (wheresoever it is) was in being when they divided from the *Roman*; and can they pretend that they are *Members* of this *Church*? There is not a *Society* in the world older than theirs, or other than the *Roman Church*, with which

C 2

they

they entertain any *communion* at all, to whose *con-*
cession of Faith they will subscribe, and to whose
Laws and Government they will submit, but on the
 contrary condemn its *Doctrins, Laws and Govern-*
ment. The consciouſness of this, forced
Calvin. Epi. the principal *Patriarch of Schism, Cal-*
ad Melanctb. *vin.* to profess that himself and his fol-
 lowers *separated from the whole world.*

Now it being impossible for *Protestants* to ex-
 cuse, much less to justify their manifest *Schism,*
 to what purpose is it to enter into debate with
 them about particular *Points of Doctrin?* As long
 as the charge of *Schism* subsists, unclesared by them,
 & this *Schism* grounded on pretended dangerous
Errors in the Catholique Church, being *Schismatickly*
 they are *Hereticks* too, & so condemned by themselves
 & consequently not to be hearkned to, when they
 would raise particular *controversies,* since this one
general controversie determines against them all
 particular debates.

§. 22. *Schism* therefore, in its lowest qualificati-
 on, considered only as disobedience to lawful *Ec-*
clesiastical Authority, being, even in the judg-
 ment of learned *Protestants,* a most horrible Sin,
 a tearing in pieces the *Mystical Body of Christ:*
 there are one or two special aggravations which
 extremely heighten the heinousness of it in *Pro-*
testants, (I mean those *Reformers* abroad, and
 anciently in *Scotland, Calvinists, Presbyterians, Lu-*
therans Anabaptists, &c.) They were once *Members*
 of the *Roman-Catholique-Church,* which they then
 esteemed

esteemed to be that *Church*, which they believed in the *Creed*. It hapned that their *Prime Patriarchs*, *Luther*, *Calvin*, *Zwinglius*, &c. having conceived some discontent either against the *Governors*, or some, prevailing party in that *Church* which obstructed their profits, or against the *Laws* of it, which restrained their lusts after Women, grew angry, and began to quarrel with the *Church* her self, and to study to disgrace her, for which purpose the readiest way was to find fault with her *Doctrins*: Then *Pride* and revenge inspiring them, against these they made *objections*, yet not so oft against the *Churches* own *Doctrins* as the *Tenents* of particular *Catholique Writers*, and most oft they directed their most bitter *Invectives* against personal miscarriages, for all which the *Church* must be answerable: And after all this publishing *Liberty* from *Laws* which restrained *Concupiscence*, they quickly found *Favorites* and *Followers*: thus *Seets* were first composed. But if there had been in any of them either *Humility* or *Love of Peace*, in case they had been perswaded there had been *Errors* in the *Church* her self, to which they could not subscribe, they would not thereupon separate themselves from Her, but submit patiently to her *Censures*, which she should lay upon them. If her *Censures* were just, they would have no reason to complain; If unjust, *God* would reward them for their *Patience* and *love of Peace*.

9. 23. They were no sooner separated, but

they heaped on the Church all the most despightful reproaches and Calumnies they could invent, and to heighten their *Criminal Schism* to the utmost, they formed *New Societies* which they called *Churches*, and therein established *New Pastors*, and a *New Ecclesiastical Ministry*: (the very Sin for which God commanded the Earth to swallow *Core, Dathan and Abiron.*) Amongst the Gifts which our Lord when he led captivity captive received from his Father, and bestowed on his Church, the principal Gift mentioned by St. Paul was his constituting therein *Apostles, Pastors, and Teachers to continue to the end of the world* by a legitimate Succession. There is not the least intimation given in *Scripture or Tradition*, that this Succession should ever be interrupted: Yet as if it had quite ceased and been annulled, these Reformers, without any Warrant, usurp a Power to take all Authority out of the hands of those to whom our Saviour had given it, and to bestow it according to their own pleasure, thus making a total renversement of the whole frame of Gods Church (as far as lyes in their Power) through the whole World. If Christ himself had thus, without testifying his Authority by Miracles dealt with the Jewish Synagogue, he would not have expected belief, nor been able to answer that Question proposed to Him, *By what authority dost thou these things, and who gave thee this Authority?* Luke. 20. 2. Yet all this our late Reformers have done without ever pretending to

one *Miracle*. Into whatever place they come through the whole earth, they, as far as their *Secular power* extends, degrade and chase away all *Bishops, Priests and Pastors*, professing the *Catholique Religion*, they take Authority to defame them as *false Pastors*, & *true Wolves*; they denounce *Anathemas* against them, they incite their Subjects to rebel, defraud and persecute them, as if God had given his *iron Rod* into the hands of these *Gladicators*, and conferred on them *the ends of the earth for their inheritance*.

No man takes his Power of Ecclesiastical Jurisdiction but he that is called, as was *Aaron*. Heb. 5. 4. Who called these men to the Office of *Preaching* & governing *Christians*? Who invested them with such *Authority*? If we consult their own *Stories*, we shall find the prime *Ministers* in the principal Cities of *France*, constituted and consecrated by hands of the basest sort of *Tradesmen*. There have not been nor even now are wanting among them several sensual *Priests*, (once they had a *Bishop*) *Apostates* from the *Catholique Church*, whom they might employ in the Office of *Preaching* and *Praying* in their *Synagogues*, and by that means make a shew, that some of their *Ministers* were indeed *Clergymen*, who had an *ordinary Vocation*. But such hatred they bear to all *Ecclesiastical Order*, that even these shall not be admitted into the *Presbytery* without renouncing their former *ordinary Vocation*, and receiveing their *Commission*, by a *New imposition of hands* of *Lay-Ministers*. In

a word, I should weary both you and my self, if I should enumerate all the enormities of your first *Reformation*. If you have a mind, you may receive sufficient information in a late *Book* written in *French*, the *Title* whereof *Prejugez.* is (in English) *Legitimate Prejudgements against Calvinists*; in which the learned *Author* demonstrates by several titles, as by what appeared exteriorly in the life of the first *Reformers* by want of *Mission*; by the evidence of their being guilty of *Schism*; by their temerity most prodigious in their presumption to establish a *New Ecclesiastical Ministry*; by the Spirit of calumny and injustice which generally actuates them; by their peculiar most monstrous *Doctrines* taught by them; by their ridiculously impossible way of instructing their *Disciples* in *Christian verities*, &c. By these *Marks* I say he shews that they do not deserve to be admitted to an examination of their *pretended Reformed Religion*, being manifestly prejudged and self-condemned.

§. 24. *Prot.* But surely, *Sir*, you will not apply this to the *Reformed Church* of *England*, and particularly that charge concerning the want of *Lawful Pastors*. We have been far from making a breach in the Chain of *Succession*, since if there be *lawful Pastors* in the *Roman Church*, we have the like in the *English*, in as much as we received our *Ordinations* from *Rome*.

Cath. For as much as concerns your *Ordinati-*

ons, I will not here enter into any dispute, neither indeed is it needful: But this I may confidently say, That since *English Protestants* have (especially of late,) by many tokens shewed that they esteem *Calvinists*, or *Presbyterian Congregations* to be true, though not so perfect, Members of *Christs Church*, as themselves; the *English Church*, I may say justifies, but however, qualifies or excuses that horrible defect in them of want of *Ordination* and lawful *Mission*, and thereby involves her self in their guilt. Again, though it were true, that the *English Clergy* have received their *Ordinations* from the *Roman Catholique Church*, yet sure I am, that *Church* never released them from their *Canonical subjection* to their *Superiors*, particularly to their *Patriarch* and *Supream Pastor of Gods Church*: She never gave them power to change the order of administering *Sacraments*; to reverse *Ordmnances* of *Superiour Councils*; to expel *Catholique Bishops* from their *Sees*, meerly because they were *Catholiques*; In a word, she never gave them authority to alter, or rather destroy, the whole *Religion*, in a manner, professed in *England* since they were first *Christians*. If *English Bishops* have received their *Character* from *Rome*, yet not *Jurisdiction*; or if that also, yet certain it is, that the same *Church* which gave them *Jurisdiction*, can also upon their demerits, and exercising it contrary to her intention, suspend the administration of it; which *suspension* is no doubt impli-

ed in her condemnation of all their *Innovations*. To be brief, the *English Church* challenging *Ordination* by lawful *Succession*, is thereby obliged to acknowledg the *Roman Church*, to be at least a true *Member* of the *Catholique Church*, (and consequently her self no such *Member*) unless the *Bishops* here will confess themselves to be *Anti-Catholique Bishops*, and yet most unreasonably pretend an *Union* with the *Catholique Church*.

§.25. *Prot.* She does in deed acknowledg the *Roman* to be a *Member*, but a *corrupt Member* of the *Catholique Church*.

Cath. Consider, *Sir*, I pray you, that the *Rule of Faith* obligeth us to believe the *Church of God* to be *Holy* as well as *Catholique*. Now if the *Universal Church* be *Holy* or *uncorrupt*, then is every *Member* of it, as far as in its *Communion*, *Holy* and *uncorrupt* also. Which *Holiness* does not regard the *persons*, whether *Governors* or *Subjects*; for in the first and best *Church* of all, consisting of the *Apostles* and *Disciples* of our *Lord* only, there was a *Judas* and a *Nicolas*: A *Church* is said to be *Holy*, when it teaches *Truth* and *Holiness*: So is the *Universal Church* *Holy* and so is every *Member* in its *Communion*; Since that which makes it a *Member*, and in its *Communion*, is its agreement with the whole in *Doctrines* taught by it, both regarding *Faith* and *Manners*. And from hence it follows, that to ascribe *Error* and *Corruption* to any *Church* which is acknowledged a *Member* of the *Catholique Church*, and for such pre-

pretended Errours to break off *Communion* with it, is to do the same to the *Universal Church*, and consequently to contradict an *Article of Faith*.

Now that this is the condition of the *English-Church*, is manifest. For since all *Christians* are under pain of damnation obliged to live in *Communion* with the *Universal Church*, by being obedient to its *Laws* and *Governors*; as also to believe, that this *Universal Church* is at this day extant, where can an *English Protestant* hope to find this *Church*, if not in the *Roman Communion*? In the *Greek-Church* he will find the same *Doctrine*, which in the *Roman* he calls *dangerous Errours*, as, (besides the confession hereof by several *Protestant Authors* formerly) hath been of late, beyond all gainsaying *San. Relating*, evidenced by the indefatigable *on pag. 233*. industry of *Monsieur Arnaud* in his *Ross his* two late *Rep'ies* to *Claude* a Calvinist *View of Re-Minister*, from the Authentick *Testi- ligion. pag.* *monials* and *Declarations* both of *se- 4768*.
veral late *Synods*, and of many *Ecclesiastical Persons* of eminency, both in the present *Greek* and other *Eastern Churches*. And besides these he will find other *Doctrins* which we all condemn as *Heresies*. Then for pretended *Corruptions* in practice, the same practices which he stiles *Superstitious* and *Idolatrous* (principally touching the *Blessed Sacrament*) he will find in the *Greek-Church* far more distasteful to him. And as for other *Eastern Sects*, besides the same Practices, he will

will find himself ob'iged, if in *Communion* with any of them, to assent to Ancient, Universally condemned Heresies, *Nestorianism*, *Eutychianism*, *Monothelitism*, &c.

§. 26. *Prot.* But no doubt, God hath his Elect Servants among them all, who are truly *Orthodox*, as we are: with whom we may be said to be united in *Spirit*.

Cath. Truly Sir, this a meer pittiful dream to talk of *Communion* in spirit with hidden Christians, to you invisible, as you are also to them. This renders all the Discourses of the *Holy Fathers* touching the *Churches* *Visibility* and *Unity* utterly impertinent. Yea this evacuates the *Predictions* of all Gods ancient Prophets, foretelling the Extent, Glory and Victories of the *Kingdom* of the *Messias*: and it makes void the *Promises* of our *Saviour* touching his *Church*. What meaning therefore can you frame to your self, when you say, You acknowledg a perpetually existent *Catholique* Church, and a necessity imposed on all Christians to live in her *Communion*?

§. 27. *Prot.* We acknowledg our selves in *Communion* with all Christian Societies, as far as they teach *Truth*, and practise according to *Christs* *Law*.

Cath. So you may be said to communicate with *Jews*, *Turks* and *Infidels*: for some Truths are taught by all these, and some of their practises are lawful. But is this such a *Communion* as the Church *Catholique* anciently, or as the *First*
four

four General Councils required? It is manifest that at the time of your *first Separation* there was not one Society of Christians in the world to whose Profession of Faith you would subscribe, in whose Religious Worship you would joyn, and by whose Laws you would be governed: So that all Christians then living and visible in the World, were to you as *Heathens and Publicans*; and you the very same to them. Were your first Reformers in Communion with them? Certainly you will not say, that the *Roman, Grecian, and Oriental Churches*, though they will not deny but you teach some Truths and sometimes practise Virtues, do live in your Communion, that is, That Persons mutually *excommunicating* one another, do at the same time live in one Communion, or that Pastors live in Communion with those who renounce Obedience to them, and abhor the Faith taught by them.

§.28. *Prot.* Why, Sir, would you have us allow such a way of Communion, as you seem to understand, to Societies which we firmly believe do teach damnable Errours, and enjoyn Idolatrous or Superstitious Practises?

Cath. No Sir, by no means. But since there is on earth a *only Catholique Church*, placed as a *Citadel on a Hill*, with which you must, under pain of *excommunication*, communicate in such a manner as *Christians* did in the time of the *first four General Councils*, I adjure you not to rest where you now are, in *Schism*, from all visible Churches,

Churches preceding your *Separation*, but to find *Her* out; and having found her out, to depose an overweening conceit of your own abilities to censure and condemn her *Doctrines*, and with *Christian Humility* to submit your self entirely to her *Guidance*, by which means you will be sure to find rest of mind.

§.29. *Prot.* This seems to me a task too hard to be undertaken.

Cath. That which makes it seem so hard to you is, perhaps, a secret whisper of *Nature* and *self-love*, telling you, that this may expose you to many worldly disadvantages: or if not this, a strong *prejudice* by education deeply imprinted in your mind against the *Roman Church*, the condemning and reviling of which is the subject of most *Books* you read, and of most of the discourses and *Sermons* you hear. I name the *Roman Church*, because I am perswaded, that if you should happen to entertain any *Doubts* of the security of the *Grounds* of *Protestant Religion*, it would not be the *Grecian*, nor any of the other *Oriental Churches*, whose Religion you would put in the scales against it, but only the *Roman*, from whence you had your *Christianity*, your Church her subsistence, and within the Limits and *Jurisdiction* of whose *Patriark* you live. Do I not judg aright?

Prot. Yes.

§.30. *Cath.* Then, *Sir*, though at present you should have no doubts of any *Doctrins* taught by

by your Church, or rather in it (for your self will not allow her the Title of an authentick Teacher, neither does she challenge it) yet since you have voluntarily fixed your self in such a Church, which, not pretending to an *infallible direction* from God, cannot with any shew of reason tell you, that you are bound in conscience to believe any one of her Doctrines, nor that it is a sin for you to leave her *Communion*, and to chuse that of any other *Society* which you may like better, (for then all *Christians* should, as well as you, be obliged to joyn themselves to the *English Church* only :) Endeavour, I beseech you, with a mind as disinterested as may be, to hearken to what may be alledged for the *Right* which the *Roman Church* has to challenge your *Obedience*, so as that the refusal of such *Obedience* would be an heinous Sin. For this *Right* indeed She challenges, and She alone: No other ancient Church hath, and no particular *Seet* doth, or can pretend to it.

Prot. I am content.

§, 31. Cath. First then consider, that the very challenging of such a *Right* which belongs only to the truly *Catholique Church*, is a strong proof that She alone is that *Church* which hath a *Right* to challenge it, and would prove her self a *false Church* if She did not challenge it. But because perhaps you cannot easily induce your mind to consider her otherwise than as a particular *Church*, I confidently believe, that if the *East-*

ern Church were united in one Body with the Western, you would not find any difficulty to think your self obliged to yield an entire Obedience to so great an Authority.

Prot. This I willingly acknowledg.

§. 22. Cath. Be pleased then to reflect on some Age, when these two great Churches were united: for example, in the days of St. Gregory the Great. Then there was a perfect agreement through the whole World, excepting only the Societies of Ancient Hereticks, acknowledged for such by Protestants. Then both Doctrine and Discipline was uniform every where. What St. Gregory taught was accepted through the whole Church: Yea those parts of his Writings which are most opposite to your Doctrins (as his Dialogues &c.) have presently after his time been translated into the Greek tongue and with veneration received by that Church. Whence will follow, that what he hath taught us in his Writings, touching Points of Religion, and which you most dislike, was then esteemed true Catholique Doctrine. Now what does St. Gregory teach but the same which is now taught in the Roman Church? In all Controversies lately raised between Catholics and Protestants, he is constantly and directly against

Humfr. in Jesu- itism p. art. 2. Protestants.
rat. 5. Ma. deb. This is so manifest, that it is
Cent. 6. p. 289. acknowledged by many learned
Ib. c. 10. p. 748. Protestants, who describing the particular

particular Points of Religion profes-
Carion.Chron. sed by St. Gregory (and St. Au-
lib. 4. Luc. gustine the Monk, sent by him to
Osiand. Epi- convert England) name these, Free-
some cent. 6. wil, Merit and Justification of
Parker Antib. Works, Pennance, Satisfaction, Pur-
Brit. c. 17. gatory, Celibacy of Priests, publick
Invocation of Saints, and Worship-
ping of them, Veneration of Images, Exorcisms,
Pardons, Vows, Monachism, Transubstantiation,
Prayer for the Dead, Oblation of Christ's Body and
Blood for the Dead, the Roman Bishop's Jurisdi-
ction over all Churches, Celebration of Mass, Con-
secrations of Churches, Altars, Chalice, Corporals
and Fonts of Baptism, Veneration of Relicks,
Sprinkling of Holy-Water, Dedicating Churches
to the Bones and Ashes of Saints, Indulgences to
such as visit Churches on certain dayes, Pilgri-
images, and in a word, the whole Chaos of Po-
pish Superstition, as they are pleased to stile it.

So that Mr. *Ascham* affirms of our A-
Asch. Apol. pro postle St. *Augustin* the Disciple of St.
Caz.Dom.p.33. Gregory, that He was the overthrower
of true Religion, and the establisher
of all Popish Doctrines; and ano-
Osiand. Epiß. ther saith of him, That he subjected
p. 190. England to the lust of Antichrist,

(which Antichrist you must take for granted, was
St. Gregory) and therefore after his death, went
undoubtedly to Hell, there to receive his reward.
Thus evident Convictions forced them to con-

fess that all the *Doctrines of Faith* now taught, were then professed as *Catholick Doctrines*: but *gall* and *malice* against the *Church*, suggested such foul, unseemly words to their Pens.

Notwithstanding *Protestant Writers*, when, not being engaged in *controversie*, they have occasion to treat of *St. Gregory* himself, they are not sparing in their *Elogies* of him, such as these:

He was a holy and a learned Bishop.

Whitak. *He was by Name and indeed truly*
cont. Dur. *Great, adorned with many and great*
l. 5. §. 26. *endowments of Divine Grace, and*

Humfr. *(as he is often styled) to mouth and*
ad. rat. 5. *shining light of our Lord. He was*

Godwin. in *truly a pious man, and for his Chri-*
Corv. Brit. *stian humility yet more to be praised.*

c. 4. *From his Infancy being addicted to the*
studies of Piety, he retired into a Mo-

Magdeb. *nastery, where shewing a particular*
Cent. 6. *sanctity of life, and being wholly in-*

c. 10. *tent upon Prayer, he drew the eyes of*
all men upon him--- *He did so dis-*

charge the Pontifical Office, that following ages never
had his equal, much less any one excelling him.

He was exceedingly renowned for Miracles, &c.

Now methinks, Sir, the consent of the *Eastern* and *Western Churches*, under the *Government* of such a *Prelate*, so versed as he was in *holy Scripture* (witness his *Sermons* and *Commentaries*) should be so prevalent with you, as to make you suspect your own *Reason*, if it suggests to you that the *Religion*, pro-

fessed in his days was *superstitious* and *idolatrous*.

§. 33. Prot. But why do you say, that the *Universal Church* in the *East* and *West* was governed by *Saint Gregory*, when he himself sharply condemned the *Patriarch* of *Constantinople* for assuming such a Title as *Universal Bishop*, which he calls an *Antichristian Title* ?

Cath. It was indeed a Title full of arrogance, and therefore justly condemned by *St. Gregory* in the *Notion*, in which he conceived it might be understood, as if the *Patriarch* pretended thereby to be esteemed the only legitimate *Bishop* in the [*Eastern*] *Church*.

For thence it would follow, that all other *Bishops* were only his *Substitutes*, acting by his commission, and removeable by him at pleasure: Whereas they claim a reception of their *Order* and *Character*, immediately from *Christ* alone. Such a new Title therefore it was that *St. Gregory* condemned in that *Patriarch*, and abhorred to accept himself, as plainly appears by his *Epistles*. But yet that he had a *Superintendence* over the whole *Church* as *Supreme Pastor* thereof, to receive and judge *Appeals* of *Bishops* from all parts in *causis majoribus*; to oblige all *Prelates*, even *Patriarchs*, to the Profession of the Faith established in Councils, and the observance of the *Churches Laws*, and to impose *Ecclesiastical Censures* on all Transgressors of them, this *St. Gregory* challenged, and to this the *Prelates*

lates both of the *Western*, and *Eastern Churches* also submitted, as appears by many *Epistles* sent by him, and *Answers* received from several *Patriarchs*, and other *Prelates* in the *East*.

§. 34. Since therefore it is confessedly certain, that the *present Roman Church* professes the same *Religion* which *Saint Gregory* taught and planted in *England*, which the *Eastern Church* in those times approved without any contradiction, and which is now condemned by *Protestants*; it will evidently follow, that in those few Points in which the *present Eastern Churches* quarrel with the *Roman*, the said *Eastern Churches* only have been *Innovators*; and consequently that the *Roman Church* (that is, all Churches united in subordination to the *Prime Patriark & Pastor*) still remains the *Catholick Church*, and enjoys the same *Authority* which the *Universal Church* in, and before *St. Gregory's* days enjoyed: So that all *Christians* who break from her *Communion*, do thereby shew themselves *Schismatics*, and *Self-condemned*.

§. 35. I have purposely made choice to instance in the time of *St. Gregory the Great*, because on the one side several *Protestants* impute the beginning of the *Churches* depravation principally to that *Age*; and on the other side *Almighty God*, as if he had a design to confute and silence their accusations, chose that *Age*, especially in which to accomplish that most illustrious of all *Prophecies*, foretelling the glory

of the Catholick Church, which is the Conversion of Nations from Heathenish Idolatry.

The Prophecies themselves are thus expressly set down in the Old Testament, and acknowledged by Protestants to regard the Christian Church, The Prophet *Isai* writes thus : *Isa.* 60. 2, 3. The Lord shall rise upon thee, and his Glory shall be seen upon thee. ver. 5. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.--- ver. 10. The abundance of the Sea shall be converted unto thee : the forces of the Gentiles shall come unto thee--- ver. 11. The sons of Strangers shall build thy walls, and their Kings shall minister unto thee. ver. 14. Thy Gates shall be open continually, that men may bring unto thee the forces of the Gentiles, and their Kings may be brought ---- All they that despise thee, shall bow themselves at the soles of thy feet, and they shall call thee, The City of the Lord-- ver. 22. A little one shall become a thousand, and a small one a strong Nation. Again, *Isai.* 49. 23. Kings shall be thy nursing Fathers, and Queens thy nursing Mothers. And again, *Isai.* 39. 21. This is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. Also the Kingly Prophet, *Psal.* 11. 8. I will give thee the Heathen for thine Inheritance, and the ends of the earth for thy possession. This Kingdom, (saith

the Prophet Daniel) Shall not be given over to another people, but shall stand for ever, Dan. 11.44. These are Gods Promises to his Church, so acknowledged by Protestants.

Now it is manifest out of Ecclesiastical History, that these Prophecies began not, in a signal manner, to be accomplished, till the days of Saint Gregory. For during the first three hundred years, the Church was wholly under Persecution, and was encreased chiefly by sufferings. In the next three hundred years, the Emperour Constantine being converted to Christianity, there were but few other Kings Foster-fathers of the Church; And besides this, several of the Emperours, and some Kings during that space, turned Arians and Apostates from the Catholique Faith. But from Saint Gregories time till Luther, it is incredible almost what we read of the Conversion of Nations and Kingdoms, and of the wonderful Piety and Zeal of (once Barbarous) Kings and Queens, as soon as they had embraced the Catholique Faith. Which Conversions were generally made by the fervor, care, and authority first of St. Gregory himself, as England can, but most ungratefully will not, as becomes her, witness; and next of St. Gregories Successors, Bishops of Rome.

§. 36. Now, Sir, consider the force of ill-grounded prejudices. Several Protestants, though they saw all the forementioned Prophecies perfectly fulfilled by Catholique Missioners, yet out
of

of the pre-assumed hatred to Catholique Religion, they will not acknowledg the forsaking Idols and worship of Devils, and the embracing of the Catholique Faith to be a Conversion, but rather a Perversion, and therefore wonder that they do not to this day see those Prophecies accomplished, which were made above two thousand years since, In so much

Castal. in as *Castalis* Professes, The more I do
Præfat. Bi- peruse the Scriptures, the less do I
blior. Lat. find these Promises performed, howso-
ever they are to be understood. David

George, a Protestant living at Basil, upon the same grounds became a Blasphemer of Christ, whom he called a Seducer. Bernardin Ochin turned an Apostate, denying the Divinity of Christ. Adam Neuserus, a Calvinist Professor at Heydelberg, turned Turk, and was circumcised at Constantinople. Alemannus likewise renouncing Christianity became a blasphemous Jew. And the principal motive of all these horrible changes, was an opinion that these Prophecies were false Dreams, or impudent inventions of Sectaries, and never fulfilled, because forsooth not fulfilled in a Church of their Reformed Religion; which Reformed Religion never banished Pagan Idolatry out of one Village. Some conversions indeed of their own particular mode they have made, for by seditions they have banished Catholick Religion out of several places. And particularly the Hollanders may brag, that they

have converted the great *Empire* of *Japan* from the *Catholick Faith* to its pristine most execrable *Idolatries*; to effect which, they have procured the most cruel murder of near four hundred thousand *Catholick Martyrs*, themselves in the mean time renouncing the open Profession of *Christianity*.

§. 37. Notwithstanding the truth is, the wonderful *Conversions of Nations* in former and later times also, by *Catholick Missioners*, have been so illustrious, that very many of the soberer *Protestant Writers* have highly exalted their zeal and unwearied diligence in their *Apostolical functions*, and glorified God for it: being forced hereto by the many undeniable *Miracles* wrought by them.

Philip Nicolai de Regno Christi. c. 1. p. 53.

Yet the pleasant cunning of one *Lutheran Writer* is very remarkable: his name is *Dr. Philip Nicolai*, who having written a Book on this very Argument, to wit, the fulfilling of the fore-cited *Prophecies*, touching the *Conversion of Nations*, is forced to alledge the examples not only ancient, as of the *Saxons, Frisians, Danes, Germans, &c.* converted by *Catholick Bishops and Priests*; but later also, as of innumerable People in the *East and West-Indies*, reduced from *Idols* to *Christianity* by *Jesuits* and other *Religious Missioners*; and to acknowledge likewise that *God* testified the *Doctrine* preached to them, by stupendious *Miracles*

cles. All this this Lutheran confesses; but then with a turn, he deprives *Catholicks* of the glory and merit of all their labours, and applies it to his own *Señt*: for he tells his *Readers*, that all these *Apostolical Preachers*, in converting Nations, did *Lutheranize*; and that the *Jesuits* in their first converting the *Oriental Indians*, did shew themselves [not *Roman Catholicks*, but] *Lutherans* and *Evangelicks*. Might he not have said as well, that *Christ's Apostles* converted Nations, not as such, but as *Lutherans*?

§. 38. Now if these *Prophecies* be *Divine*, and have indeed been fulfilled, they have been fulfilled by *Catholicks* only, and consequently *Catholic Religion* constitutes that *Church of Christ* to which such glorious *Predictions* were made. I will therefore here adjoyn the words of *St. Augustine*, who having alledged out of the *Scripture* many such *Prophecies*; concludes

thus: *Whilst thou holdest thy self* *Aug. Epist.*
fast to these Prophecies, if an An- 165.

gel from Heaven should say to thee,
Leave the Christianity of the whole Earth and
choose the part of the [Schismatick] Donatus,
Luther, Calvin, Tindal, &c.] he ought to be to
thee Anathema; because he would endeavour to cut
thee off from the whole, and thrust thee up into one
part, so alienating thee from the Promises of God.

§. 39.

These, Sir, among many other, are grounds
sarely sufficient to justify the Right which the

Ro-

Roman Church has to merit your *Obedience* : I beseech you think seriously on them. For mine own part, I do sincerely protest to you, that unless I would renounce all other *Guides* to eternal Happiness, but an over-weaning *Fancie* of mine own abilities, or blind *passion* against all *Guides* established in *Gods Church*: if *Divine Revelation*, consent of *Antiquity*, manifest *Reason*, and even experience by outward *Sensation* may be fit to guide me, I must not be a *Protestant*, I must of necessity be a *Roman Catholick*. For *Divine Revelation* (interpreted also by consent of *Fathers* and *Councils*) informs me, that *Christ* hath established on Earth a *visible Church*, which is, *one, holy and Catholick*, the *common Mother* and only authentick *Teacher* of all *Christians* ; that this *Church* shall remain such to the end of the *World* : and that whosoever is not a true faithful *Member* of this *Church*, is thereby cut off from the *Mystical Body* of *Christ*, and shall be eternally separated from Him. Again, evident *Reason* shews, that no *Person*, or *Society*, can be esteemed a *Member* of any *Church* any other way, than by believing its *Doctrines*, and being subject to its *Laws* and *Government*. In the *third place*, the *testimony* of our *Senses* assures us, that not any of our *Modern Sects* do assent to the *Doctrines*, or are governed by the *Laws* of any *Church* at all (and consequently not of the *Catholick Church*,) which had a being at their first (pretended) *Reformation* : therefore upon these grounds it evidently follows,

lows, that all the said *Scēt*s are manifestly *guilty* of *Schism*.

Moreover, since the *Roman* is that *Church* of which the first *Reformers* once were *Members*, and by *reforming* made a *separation* from it; and since the same *Church* does constantly profess the same *Doctrines* which were once held by the *Universal Body of Orthodox Christians*; and again, since there is not any *visible Church* upon earth to which all *marks* of the true *Church* assigned in *Scripture*, and by the *Holy Fathers*, can be so applied, and whereto the *Ancient Prophecies* and the *Promises* of *Christ* have been so perfectly accomplished, as the *Roman*; it will evidently follow, that the present *Roman Catholick Church* ought to be acknowledged that one *Holy Catholick Church*, which we confess in the *Apostles Creed* and by consequence whatsoever *Doctrines*, in opposition to the *Faith* professed in this *Church*, are taught by *Protestants*, they are thereby, without any particular discussion, legitimately prejudged to be *formal Heresies*.

Now *Heresie* and *Schism* being by all (even by *Hereticks* and *Schismaticks* themselves) acknowledged most dreadfully wasting *Crimes*, of which I cannot possibly be guilty whilst I adhere to the *Roman Catholick Church*, nor avoid the guilt of them by forsaking its *Communion*; I conceive I have, without any necessity of engaging in particular *Disputes*, given you rati-
onal

onal Grounds enabling me to afford a sufficient Answer to the Question first proposed by you, viz.

Why are you a Catholick?

§. 40.

And for a conclusion, Sir, give me leave to tell you, that it will be utterly in vain for you to attempt the avoiding of the [*stigmata*] brands of *Heresie* and *Schism*, by entring into an endless *Dispute* about particular *Controversies*, to be stated out of Books: For, till you be able to shew a present *Visible, Orthodox Church*, the *Governors* and *Teachers* whereof are derived by a continual *Succession* from the *Apostles*, which *Church* in all those *Points* for which you have separated from the *Roman*, teaches as you do, and either governs you, or is governed by you; Till this, I say be done, your busying your self about particular *Disputes* will never produce to you *Peace of mind*, but rather encrease in you *Pride & Malice* against others. Your first most necessary Care therefore must be to establish your self in such a *Church* as can oblige you to believe her: for by no other way can you (nor your Teachers) avoid *Self-condemnation*, as manifest *Innovators*.

There are certain illustrious marks assigned by the *holy Scriptures* and *Fathers*, to distinguish the true *Catholick Church* from *Congregations of Hereticks* and *Schismaticks*, such are *Unity, Succession,*

cession, Universality, Converting of Nations, Miracles, &c.] And these are such marks as are perceptible by the meanest capacities, to the end that none should be excused if they mistake the Church.. Now not one of these so visible marks belongs to you; and not one but belongs to the Roman Catholick Church.

§, 41.

When you are urged to shew some signs or marks which might invite any to joyn with you, all you can say is, That you teach truth, and that you duly administer the Sacraments; that is, you *Calvin. Institut. l. 4. c. 2.* would prove your selves to be a true Church, because you say you are a true Church; for (not the marks, but) the essence of a Church consists in teaching Truth, &c. But marks of his Church, easily observable by all men, were appointed by God to lead the Simple as well as the Learned, to discover that Church which only teacheth Truth, and duly administers his Sacraments. Not any such marks do you pretend to shew, And as for this your miscalled, single Mark, the Unlearned cannot possibly judge, whether you do indeed teach Truth, &c. & the Learned must have spent their whole lives before they can be in a capacity to judge. And though they should be so unhappy as to suffer themselves to be convinced that you do teach Truth, &c. yet till you can further demonstrate that you are not guilty of Schism, but that you communicate with that

that *one holy Catholick Church*, which you believe in the *Creed*, it would (notwithstanding all the *truth* pretended to be taught by you) be a damnable sin in them to communicate with you.

These things considered, since I am confident it is impossible for you to clear this *point*, I believe you will find an insuperable difficulty to prepare, according to the *method* observed here, a tolerable general *answer*, sufficient to vindicate your Church; in case I should by way of exchange, propose to you this *Question*,

[Why are you a Protestant ?

Prot. Judge not, Sir, too hastily. Perhaps at our next meeting you will hear more than you now expect. In the mean time I thank you for your Charity: And, God willing, I will seriously reflect on what hath been said.

Cath. Farewel, Sir, and, if you think good, cast your eyes upon this little bundel of *Citations* out of several ancient *Holy Fathers* of the *Church*, who will tell you, that upon the very same grounds, which have been here discoursed on, they were good *Christians* and *Catholicks*.

Prot. If they tell me so, I shall not easily condemn what they tell me. Farewel.



¶ TESTIMONIES
OF
HOLY FATHERS
REGARDING
The Substance of the foregoing
DISCOURSE.

§. I. Of the Churches perpetual Existence. §.
Visibility, &c. 42.

Obscurius dixerunt Prophetae
de Christo, quam de Ec- *August. in*
clesia, Puto propterea ---] The *Psal. 30.*
Prophets have spoken more *Conc. 2.*
obscurely concerning Christ,
than concerning the Church. The reason
hereof I conceive to be, because they fore-
saw in Spirit, that men would make divi-
sions and parties, and that they would not
much dispute about Christ himself, but
that they would raise great contentions
about

about the Church. Therefore that was more plainly foretold, and more openly prophecyed concerning which, greater contentions would in succeeding times be raised to the end a heavier judgment should befall those who saw [*the Church*] and yet fled out of it.

Quis numeret testimonia de Ecclesia toto Orbe terrarum diffusa? Quis
 Aug. in Ps. 147. Who can number the testimonies given [*in Scripture*] touching the Church spread over the whole earth? who can number them? There are not in the whole world so many Heresies against the Church as there are Testimonies in the [*old*] Law for the Church. What page there does not proclaim this? what verse does not mention it? All passages there cry out aloud for the Vnity of our Lords Body; for he has placed peace through the borders of Hierusalem: Now thou, O Heretick, barkest against all these Testimonies: And therefore that which is written in the Apocalypse is justly verified in that City, *Without are dogs*. Thou barkest against these [*Testimonies*] from what Tribunal dost thou judg? Thy Tribunal is the presumption of thine own heart. It is a lofty, but a ruinous Tribunal.

Exaltare super cælos, Deus, & super omnem terram gloria tua--- Be thou exalted,

O God, above the Heavens,
and thy Glory over all the earth, My Brethren, we have
not seen God exalted above
the Heavens ; yet we believe

Aug. in Psal.
56.

it. But we not only believe, but we see
his Glory exalted over all the Earth [*in
his Church.*] Now I beseech you observe
what a madness it is which possesses Here-
ticks. They being cut off from the compa-
cted Body of the Church of Christ, and by
holding a part being deprived of the whole,
will not communicate with the whole earth,
over which the glory of Christ is spread. O
Heretical Madness ! Thou believest with
me that which thou doest not see : and thou
deniest that which both thou and I do see.
Thou believest with me that Christ is exal-
ted above the Heavens, which neither of us
hath seen : and thou deniest his glory over
all the earth, which we both see.

*In sole posuit Tabernaculum
suum---*] He has placed his Ta-
bernacle in the Sun, that is, in
a place manifest (to all) His
Tabernacle is his flesh: His Ta-
bernacle is his Church which is placed in
the Sun : not in the night but in the day.

August. in
Epist. Jo-
an. tr. 2.

*Tanquam ille, quem catechiza-
mus, quæreretur & diceretur, quo er-
go signo---*] If a Catechumen

August. cont.
Faust. l. 13, c.
13.

should be inquisitive, and say, But by what sign shall I, being as yet a little one and unable clearly to discern the truth from so many errors, by what mark, I say, shall I find the Church of Christ, to believe which, I am obliged by so many manifest predictions? Hereto the Prophet. as if he had a perfect knowledge of the Catechumens scruples, answers, teaching him, that that is foretold to be the Church of Christ, which is raised on high and apparent to all, For she is the seat of his Glory. For in regard of such doubts as may befall the simpler sort of Christians, who may be seduced by (*crafty*) men from the Church so gloriously manifest, our Lord providing a remedy, saith, A City which is set upon a mountain cannot be hid.

Aug. in *Christo tales maledicunt, qui---*
 Psal. 85. Those do blaspheme Christ, who affirm that the Church hath perished from off the whole earth. and remained only on Africa [Geneva, England Holland. &c.]

§. 2. Of the Catholique Churches Unity:
 and of Schism.

43.

Aug. de *Una est Ecclesia quaecunque illa*
 Baptif. *fit---* There is one only Church,
 cont. Don. whichsoever that is, of which it is

write

Why are you a Catholick?

51

written, my dove) my undefiled) l. i. c. 10
is but one, she is the only one of
her Mother; neither can there be so ma-
ny Churches as there are Schisms, [*O-*
this Position both the Schismatics, Dona-
tists and St. Augustin were agreed.

Perirem si essem de parte Pauli--] Aug. in
I should perish (eternally) if I were Ps. 130.
of a party of which St. Paul was the
leader: How then shall I avoid perdition
if I be of the party of *Donatus* [of *Luther,*
Calvin, Tindall, &c?]

Quamvis Novatianus--] Though *Pacian*
(the *Schismatick*) Novatian *Epist 2.*
hath been put to death [for the *ad Sym-*
Faith,] yet he hath not been *pron.*
crowned. Why not Crowned?

Because he died out of the peace, concord
and communion of the Church, separated
from that common Mother, of whom who-
ever will be a Martyr, must be a Member.

We ought rather to en-
dure any torments, then con- *Dionys. Alex.*
sent to the dividing of *ap. Euseb. l. 6.*
Gods Church: Since the Martyrdom, to
which we expose our selves by hindring a
division of the Church, is no less glorious,
then that which is suffered for refusing to
Sacrifice to Idols.

Si in Navi pericula sunt--] Aug. Ser. 22.
If there be dangers to those *de diversis.*

who are in the Ship, there is certain drowning
 Aug. in ing to those who are out of it.

Psal. 42. In montem sanctum tuum---] In-
 to his Holy Mountain. His holy
 Mountain is his Holy Church. This is
 the Mountain which according to the Visi-
 on of Daniel, grew to this vastness from
 a small stone, and breaks all the Kingdoms
 of the earth, and which encreased in
 greatness till it filled the whole surface of
 the earth. In this Mountain he was heard,
 who said, I cryed with my voice unto the
 Lord, and he heard me from his holy
 Mountain. Whosoever prays beside this
 Mountain, let him not hope to be heard to
 eternal life. Many are heard in many of their
 requests; but let them not boast because
 they are heard. The Devils were heard in
 their request to be sent into the Swine,
 Let us desire to be heard to eternal life.

There cannot possibly be made
 Iren. l. 4. any Reformation of such im-
 c. 62. portance, as the mischief of
 Schism is pernicious:

Aug. in Nobiscum estis in Baptismo---]
Psal. 48. You (Donatists) are with us in
 Baptism, in the Creed, and in
 the other Sacraments of our Lord. But in
 the Spirit of Vnity, in the Bond of Peace,
 and finally in the Catholick Church you
 are not with us.

Tenenda est nobis Christiana Religi- *Aug. de*
ligio---] Christian Religion is to *Verâ Relig.*
be held by us, and the Commu-
nion of that Church which is Catholick, and
is named Catholique, not only by her chil-
dren, but also even by her enemies.

Fieri non potest---] It cannot *Aug. Epist.*
possibly be, that any one should *48.*
have a just cause to separate his
Communion from the Communion of the
whole world.

Ut hanc omittam sapientiam---] *Aug. cont.*
Not to speak of that Wisdom, *Epist.*
which you do not believe to be *Fundam.*
in the Catholique Church, there *c. 3.*
are many other things which
most justly keep me in her bosome: the con-
sent of people and Nations keeps me: the
authority begun by miracles, nourished by
hope, encreased by charity, established by
antiquity keeps me there: A succession of
Bishops from the Chair of St. Peter (to
whom our Lord after his Ascension commit-
ted his Sheep to be fed) to the present Pon-
tificate, keeps me there, Lastly, the very
Name of Catholique keeps me there, which
name the Church alone among so many
Heresies hath not without just reason posses-
sed, insomuch as though all Hereticks
are desirous to be called Catholicks, yet if
a stranger asketh any of them where the

Catholique Congregation meets, not any of them has the boldness to shew him his own Temple. These therefore so many and so great bonds, keep a believer firm in the Catholique Church, although by reason of his natural dullness, & perhaps his sins, he does not manifestly see and penetrate the depth of Divine Truthes. But among you (*Hereticks*) who have none of these advantages to invite or hold me, nothing is heard to sound, but a (*vain*) promise of true Doctrine, &c.

Fulgent. de Firmissime tene, et nullatenus Fide ad Pet. dubites--] Hold most firmly
cap. 39. and doubt not at all that every Heretick or Schismatick

baptised in the Name of the Father and of the Son and of the Holy Ghost, if [*before he Dies*] he be not joynted and incorporated into the Catholick Church, he can by no means be saved, though he should give never so many Almes, yea though he should shed his Blood for the Name of Christ, For neither Baptism nor liberal distributing of Alms, nor the undergoing death for the Name of Christ can profit any one to Salvation, as long as Heretical or Schismatical lewdness perseveres in him, which leadeth to [*eternal*] death.

§. 3. Of the Catholick Churches Authority. 44.
Of interpreting Scripture.

Saint Augustine informs us,
that a certain acquaintance of *Aug. Re-*
his derided the Disciples of *tract l. 1.*
Catholick Faith, by which men
were commanded to believe [*the Church*]
not being taught by *demonstrative Reasons*
what was true. To satisfy this Friend, he
wrote his Book De Utilitate
credendi [*Ecclesiæ*] in which *Id de Uti-*
he writes thus, It is fitly instituted *litate.*

by the Majesty of Catholick Dis-
cipline, that those who come to Religion,
should before all other things be perswaded
to believe [*the Church*] But you will say, were
it not better that Reason should be employ-
ed to move me, which without any teme-
rity I might follow withersoever it leads me?
Perhaps it might be so: But since to come
to the knowledge of God by Reason is
a matter of so great importance and dif-
ficulty, do you think that generally all men
are capable of searching into the Reasons
by which mens minds may be brought to
a knowledge of Divine Mysteries? Or are
the greatest number of men such? or but
a few? I suppose you will answer, But a
few. If so, do you think that the knowledge
of Religion is to be denied to all the rest,

who have not so piercing a Judgement?----
 It is a miserable thing to be deceived
 by Authority ; but it is much more miser-
 able not to be moved by it. If Gods
 Providence does not preside over human
 affairs , there will be no cause why we
 should trouble our selves about Religion--
 We ought not therefore to despair that
 some Authority is constituted by God ,
 by which those who walk doubtfully may
 be raised up to God.

Puto si quis Sapiens extitisset--]

*Aug. de
 Unitate
 Eccl.c.19*

I conceive that if there were
 extant a wise man to whom
 our Lord had given his Testi-
 mony, [viz. *that he should be
 directed by him:*] and if that man were con-
 sulted by us concerning this controversie,
 we should not at all doubt to do whatsoever
 he injoynd us, least we should be adjudged
 to oppose our selves, not so much to that
 man himself, as to our Lord Jesus Christ, by
 whose Testimony he is recommended. Now
 such Testimony doth our Lord afford to his
 Church.

Heretici qui cum in unitate--]

*Aug. in
 Psal. 41.*

Hereticks, who though they
 be not in Catholick Unity and
 Communion, yet Glory in the ti-
 tle of Christians, are compelled to oppose Or-
 thodox Believers, and they have the bold-
 ness

ness to attempt the seducing un-kilful Christians by force of disputing and Reasoning, whereas our Lord came with a peculiar Medicine against this, when he enjoyned (*not reasoning, but*) Believing to all people. But Hereticks are forced to take the way of arguing by reason, because they see themselves in a most abject Condition, if their Authority be compared with Catholick Authority. Therefore they endeavour to prevail by a pretence and promise of Reason against the most unshaken Authority of the firmly established Church. This is the uniform, and, as it were, regular temerity of all Hereticks. But the most clement Emperour of our Faith has fortified with the Citadel of Authority his Church, both by numerous Congregations of People and Nations, and the Chairs of his Apostles; He also by a few piously learned and truly Spiritual men has armed his Church with most copious provisions of invincible Reason. But the most secure & rational Discipline is, That those who are ignorant or infirm should be received within the Castle of Faith, [*depending on Authority*] that they may be defended by those who can combat with the weapons of most powerful Reason.

*Aug. de.**Nec nos ipsi tale aliquid auderemus asserere--*]

Neither durst

we

Baptismo we affirm any such thing [viz.
cont. Do- that Hereticks ought not to be re-
nat. l. 2. baptized] if we were not
 strengthened by the unanimous

Authority of the universal Church : To
 which Authority, no doubt, Cyprian [*who*
held the contrary] would have submitted, if
 in his time the truth of this question had been
 established by the examination and decision
 of a Plenary Council.

Proinde quamvis hujus rei certe
Aug. cont. de Scripturis Canonis non pro-
Crescon. feratur exemplum--] Although
l. 1. c. 33. no exprefs example can be
 brought out of Canonical

Scriptures touching this Point [*of rebapti-*
zation:] yet the truth of the same Scri-
 ptures in this matter is held by us, when
 we do that which has pleased the Univer-
 sal Church, which the Authority of Scripture
 themselves does commend : That since the
 Holy Scripture cannot deceive [us,] he who-
 soever is in fear of being deceived by the
 obscurity of this question, may consult the
 same Church about it, which Church the
 holy Scripture doth without all ambiguity
 demonstrate.

Aug. de
Quantit.
Anime.
c. 7.

Aliud est cum Auctoritati credi-
mus-] It is one thing when we
 believe, submitting to Autho-
 rity ; and another when

we yield to reason. To believe Authority is a way very compendious and without labour.

Et si nulla ratione indagetur-] *Aug. cont. Julian.*
 Whatsoever is from Ancient times preached by our Orthodox Faith, and believed through the whole Church, though by no search of reason it can be found out, and though by no speech it can be clearly expressed, yet notwithstanding it is [*to be acknowledged*] most true.

Heretici sunt sibi arbitri Religionis-] Hereticks are to themselves judges of Religion; Whereas the proper work of Religion is the Duty of Obedience [*to Authority*].

Non ad Scripturas provocandum est-] We must not (*disputing with Hereticks*) appeal to Scripture. Neither is the debate to be constituted in things, in which either no victory at all will follow, or an uncertain one, or little better than uncertain. For though the success of examining Scriptures should not be such, that each party should have no advantage over the other, yet due order requires that that should be first proposed, about which at present we are to dispute,

Tertull. de Præscrip. c. 19.

viz.

60 *Why are you a Catholick?*

viz. to which of the parties (*the preaching of*) Faith belongs: who have right to the Scriptures: from whom, and by whom, and when, and to whom that Discipline has been delivered by which men are made Christians: For where the Truth both of Christian Discipline and Faith shall appear to be, there also will be the Truth of Scriptures and Expositions, and all Christian Traditions.

Aug. Epist.
118.

Si quid horum per orbem frequentat Ecclesia--] Among such things, whatsoever is practised by the Church through the world, to dispute whether she ought not to be imitated therein, is a mark of most insolent madness.

Aug. de Hæres.

Scire sufficit--] It is a sufficient Motive to reject from our Belief whatsoever we know to be contrary to the teaching of the Church.

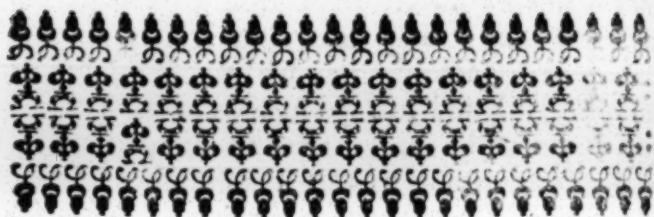
Vincent. Lirin.
Com n. c.
38.

Dicet aliquis, si Divinis eloquiis--] It may be demanded, how, if both the Devil and his Disciples do make use of and apply Divine Scriptures, Sentences and Promises, of whom some are false Apostles, others false Prophets, and all of them Hereticks: What shall Catholick children of our Mother the Church do?

How

How shall they discern truth from falshood in (*interpreting*) Holy Scriptures ? Hereto we answer, (according as we have received from Holy and learned men before us) that they must be very careful to interpret Scriptures according to the Traditions of the Universal Church, and according to the Rules of Catholick Doctrine.

THE



THE
SECOND QUESTION:

BUT,
WHY ARE YOU
A
PROTESTANT?

§. 45



Ath. Sir, Have you considered seriously on the Subject of our last Discourse?

Prot. Yes.

Cath. And have you found either in Scripture, Tradition, Councils, or Holy Fathers, any warrant to remain divided, both in Doctrine and Discipline, from all Churches as antiently existent upon Earth; and at the same

same time to profess, notwithstanding, a Belief of *One, Holy, Catholick Church, out of whose Communion there is no Salvation.*

Prot. I freely acknowledge that I am not able to produce any considerable *Quotations* to confront yours : *Quotations*, I mean, asserting the *Authority* of particular, or *new-erected Churches*, independent on others.

Cath. Then since, it seems, both *Scripture, Tradition, Councils* and *Fathers* have given their *Testimonies* against you, *Why are you* (still) a *Protestant?*

§.46. *Prot. Sir*, I suppose you do believe I should be very glad to find out a *Church* to whose *Authority* I could think my self obliged entirely to submit mine own judgment, and securely to commit my Soul to her guidance. But hitherto not having been able to find such an one, I must be content to stay where I am : For as for the *Roman Church*, to whose *Communion* alone you would invite me, she appears to me so wholly *depraved*, that I think a real *Miracle* would hardly draw me to joyn my self to her *Communion*.

Cath. I see, *Sir*, that you, despairing to justify your own *Churches*, and to excuse them from *Schism*, do seek to draw me to particular *Disputes* : By which notwithstanding you can receive no benefit at all, whatever the success of such *Disputes* shall be : For still the unpardonable guilt of *Schism* will lie upon you. However I will not refuse so far to comply with you. There-

[64 *But, Why are you a Protestant?*

fore tell me, Wherein consists that *depravation* you speak of?

Prot. It consists in this, that both her *Doctrines* and *Discipline* are framed, as on purpose to comply with wordly interests: and by consequence are opposed to the *Spirit of Christianity*.

Cath. How does that appear?

§. 47. *Prot.* It appears more than sufficiently in this, that (as the late learned *Archbishop of Spalato* observes) all *Scogli. del* those Points of your *Belief* and *Chr. Naufr.* *Prædication* which we condemn, and for which we separate from your *Church*, are such as manifestly have a strong influence on the satisfying either her *Ambition* or *Covetousness*.

Cath. Which are the Points which you suppose to comply with *Ambition*?

Prot. These which here follow: 1. Your Churches assuming the Title of *Catholick* to her self alone, with exclusion of all other Churches. 2. The Popes assumed *Universal Authority*. 3. His pretended *Infallibility* in determining *Controversies*. 4. His usurped *Temporall Authority*. 5. A Power to be acknowledged as given to *Priests*, by consecrating the outward Symbols, to make the glorified Body of our Saviour present on the Altar. 6. The Offering it in Sacrifice to the Father. 7. The exposing of it to mens Adoration. 8. The Obligation imposed on all sinners to discover their most secret sins to *Priests* in Confession, and to submit to satisfactions enjoyned by them. 9. A proud esteem of attaining to *Justification*

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and Salvation by your own Merits. Thus your Clergy, not content to invent Doctrines proper to procure their own Exaltation, would instill Pride into the people also.

§. 48. *Cath.* For what Doctrines do you accuse the Roman Church of Covetousness?

Prot. Of this latter sort are the *Romane Doctrines*. 1. Touching Prayer for the dead and Purgatory, out of the torments whereof Souls are to be redeemed by Masses, Alms, &c. 2. The gaining of Heaven by money given for Indulgences. 3. The Invocation of Saints. 4. The worshipping of their Images and Relicks: To which Pilgrimages are ordained with costly Offerings, &c.

§. 49. *Cath.* This Observation, made by the infamous Apostate you named, if rightly considered, truly seems to argue a guilt somewhere; yet not in the Church, but much rather in those who separated from her. For it strongly argues, that, since, to oppose her, they made choice only of those Points which regarded the Honour, Authority and Wealth of the Clergy; the true Motives inducing them to rebel against the Church were, not any zeal for Truth, or care for their Souls (for they acknowledg her Orthodox, as to all Points of Doctrine approved by former Hereticks.) That therefore which stirred up their rage against her was Envy, Hatred of Obedience, and a thirst unquenchable to rob her of the Treasure and Possessions conferred on her by the Piety of their Holy Progenitours. Now Sir, tell me sincerely, If you

were to establish a *Church*, would you take for your pattern that *Schismatical King Jeroboam*, who chose *Priests from the dreggs of the people*; or *God himself*, who instituted a *splendid Clergy*?

Prot. It cannot indeed be denied, but that contemptible, needy and depending *Directours of Souls* will but very meanly discharge so high an *Office* as *Christ* has committed to them, having made them *Spiritual Judges of Mankind*; and stiled them *the Light of the world*, and *the Salt of the Earth*. *Mat. 5. 13, 14.*

§. 50. *Cath.* If the *first Reformers* had been of your judgment, they would first have reformed in themselves their inordinate *Passions*. But, *Sir*, if you please, let us leave the judgment of mens secret intentions to *Almighty God*, to whom alone they are open and transparent. However, this may with full assurance be asserted, That if *Sacrilege* and freedom from *Ecclesiastical Jurisdiction* were not the onely prime *Motives*, they were, and will be, the prime *Effects* of your multiplied *Reformations*.

§. 51. *Prot.* I am well content to desist from enquiring into the secret thoughts of persons on either side: And therefore I will henceforth consider the forementioned *Points* in debate between us, absolutely and in themselves. And so doing, you must give me leave to say, That this also may with full assurance be asserted, that, what-

whatever *Motives* the *Roman Church* may have to require Belief of them, we cannot assent to them without rendring our selves guilty of apparent contradicting *Scripture* generally in them all, and no less than the heynous Crimes of *Superstition* and *Idolatry* in several of them.

Cath. I do not much wonder to hear from you so cruel a *Censure* of our *Catholick Belief*. Yea, perhaps I should my self joyn with you in the like, if I should take a prospect of the *Church* by the same *false Light* that I perceive you have done.

Prot. Why, *Sir*, from whence should I receive *Light* to discover what you teach, but from our *Controvertists* ?

§. 52. *Cath.* I did not at all doubt from whence that which you call *Light* came. And therefore permit me to tell you, that if you frame your judgment touching the *Faith* of *Catholicks* by what you find commonly in *Controvertists*, you will condemn you know not what, nor whom.

Prot. This is strange : Do none of our *Controvertists* understand what your *Church* teaches ?

§. 53. *Cath.* What, and how much they understand I cannot define. But this I may with confidence say, that generally judging of your *Controvertists*, not a twentieth part of one of their Volumes contains an examination of the necessary *Faith* of the *Church*, which *Faith* notwithstanding is pretended to be confuted in every Page.

Prot. Notwithstanding what you say, yet your *Controvertists* also in answering our *Books*, doe take on them to defend whatsoever ours oppose as the *Doctrines* of your *Church*.

Cath. It is too true indeed of some of them ; who deserve much to be blamed for giving thereby occasion to our *Adversaries* to multiply unnecessary *Debates*, by a partial esteem of their own private, adopted *Opinions*, of their peculiar *Interpretations* of the *Churches Doctrines*, their probable *Additions* to them, and *Inferences* from them : all which they are desirous should pass for *Points of Catholick Faith*. Besides this, several *Schoolmen* there are, whose end of *Writing* being to boast their *Wit* and *Subtily*, who will penetrate into all things ; no *Mysteries* shall be incomprehensible to their *Philosophy*, and who think it a great *Mastery* to advance *Positions* bordering on the very brink of *Heresie*, *Speculative* or *Moral*, and then by some nice *Distinction* to prove them, if not *Orthodox*, at least not deserving the utmost *Censures*. And of these mens rashness *Protestants* oft-times take advantage, and zealously oppose them, as if the *Church* were obliged to make good their *aery Speculations*.

§. 54. *Prot.* What *Expedient* then do you propose to me by which I may be certainly informed of your *Churches Doctrines*.

Cath. The way is plain, easie and short, if you will look before you and not, wilfully go out of it.

Prot. I pray you put me into that way.

Cath. The way is to examine candidly and seriously the *Churches* own *Decisions* only, which if you do, you will find how little she is concern'd in the accusations you lay against her.

Prot. If this prove true, surely our *Modern Controvertists* have a dreadful *Account* to make to *God*, who seem studiously to design the widening of the breaches among *Christians*.

Cath. That what I say is true, I dare take the confidence to make your self the *Judge*. And this I undertake to demonstrate through all the controverted *Points* before mentioned by you, not by disputing, alledging *Proofs*, or answering *Objections*; but only by representing briefly to you, in a simple manner, the pure, naked *Doctrine* of the *Church* in relation to all these *Points*.

Prot. I am likewise sufficiently averse from clamorous *Disputes*, which commonly are only *Prizes* of a quick *Fancie* or voluble tongue, and fomentors of unruly *Passions*. Therefore I expect what you intend to say.

§. 55. *Cath.* Before I begin, I have a few *Requests* (in my judgment not unreasonable) to make to you. The first is, 1. That (having supposed that upon a true or false *Belief* *Eternity* of *Happiness* or *Misery* depends) you would force your *Imagination* to put yourself in that state in which your first *Reformers* really were, immediately before they broke from the *Churches* Obe-

dience and Communion, and supposing that you were earnestly tempted by them also to forsake it, by adhering to a *New-begun Society*, never heard of in the world before, upon a pretence that the *Church* in which you live, and which you as yet esteem to be the true *Catholick Church*, teaches most pernicious *Errorrs*, *Superstitions*, and *Idolatrous practices*: Of the Justice of which pretence your *Tempters*, now declared *Enemies*, will needs be the *Judges*.

Prot. This I will endeavour to perform.

§. 56. 2. *Cath.* My Second Request is, That you will acknowledge that the *Doctrines* of *Catholick Faith*, once decided by the *Church*, are to be understood in the plain literal Sence, and in the latitude of the *Churches* expression. And by consequence that when they are severally restrained to different particular Senses by interpretation of *Catholick writers*, such Interpretations are not necessarily to be admitted by you: And much less are other *Doctrins*, by inference drawn from them, to be esteemed Points of *Catholick Faith*, but only Opinions of particular Divines, which do not oblige to Assent.

Prot. This ought in reason to be acknowledged.

§. 57. 3. *Cath.* My third and last Request is, That, when your *Tempters* shall tell you that the *Catholick Church* teaches *Doctrins* contrary to *Scripture*, you would acknowledge that unless such a pretended *Contrariety* can be evidently demonstrated

frated to you, you ought not for that cause to forsake the *Churches Communion* : For undoubtedly, where her *Doctrines* seem only probably contrary to some *Text of Scripture*, her *Authority* is such as to oblige you to believe that her *Sence* ought to be preferred before that of her *Enemies*, who are destitute of all *Authority*. And it would be madness to transgress the necessary *Duty* of peaceful *Obedience* and of avoiding *Schism*, upon a probable hope of finding some *Truths* elsewhere.

Prot. Reason requires that this also be granted.

§. 58. *Cath.* These concessions therefore being presupposed, give me leave to put you in mind of what you said at the entrance into this our *Discourse*, viz. That, *this may be with full assurance asserted, that you cannot assent to any of those Doctrines taught by the Roman Church, and rejected by your Party, without rendring your self guilty of apparent contradicting Scripture.*

Prot. I remember this well : but how will you disprove me ?

Cath. If this *Perswasion* of yours were well grounded, it would be not only in vain, but unlawful for me to seek to withdraw you from it. But being on the other side assured, that what you say is *apparent*, is only so in a *false appearance* to your mind prepossed ; I hope I may without vanity promise to demonstrate to you that you only think, and this without ground, that you are assured.

Prot. You make large *Promises* to your self, which I believe will have small effect upon me.

Cash. Sir, *Truth* and a *Good intention* make me confident, that *Divine Grace*, which is *Omni-potent*, will accompany them. Whereas therefore you say, That *Romane Doctrines* are apparently, or evidently contrary to *Scripture*: I desire you to take into consideration that the same *Roman Church*, at the same time, both proposed the *Belief* of those *Doctrines* to your first *Reformers*, and also gave them the *Scriptures*, testifying that they were the infallible *Word of God*. Therefore certainly it was far from being evident to her that her *Doctrines* did evidently contradict *Divine Revelation*. Now you will not surely deny but that in the *Catholick Church* there are men as learned, and those in a far greater number, than among *Protestants*, Men, I say, who also make the *Scriptures* their principal study, and have published almost innumerable *Commentaries* on them; again, Men, of whom a great number live sequestred from the world, in an assiduous Practice of *Spiritual Prayer*, and therefore not likely to have their judgments perverted by worldly interests: Yet not any one of these does see, or but suspect that the *Faith* they profess is contradicted by *Gods Word*: on the contrary, they invincibly demonstrate, that the *Chureh* has been, as the only *Depository* of *Scripture*, so likewise of the true *Sence* of it: How comes then that to be evident to you, which is invisible

to them? Which way went the *Spirit of God*, from the whole *Church*, to inhabite a debauched incestuous Fryer, or a stigmatized Picard, upon whose credit doubtless you have taken up your *Evidence*? If they could have shewed you in *Scripture* such passages as these, *The Pope is not the Supream Bishop & Visible Head of the Church; Bread by Sanctification does not become the Body of Christ; We ought not to confess our sins to Priests; Purgatory is a meer humane invention: It is an injury to Christ to desire Saints, but none to desire Sinners, to pray for us, &c.* Such sayings indeed as these might have justified your charge against the *Church*, that she contradicts *Scripture*. But where are such sayings to be found, except it be in the *Heretical Writings* of your *Reformers*? On the contrary, some *Points* contradictory to those are found literally contained in *Scripture*; and to elude them you are forced to have recourse to *figurative senses*: and the rest are conveyed to us by the same *Ambiguity*, by which we receive the *Scripture* it self, Yea by the *Holy Fathers* justified as consonant to *Scripture*: and however I suppose you will not say, that *silence* is equivolent to express contradiction. The utmost that you can say is, that perhaps you can produce now and then some scattered *Texts* of *Scripture* from which you can make a shew of arguing against some *Tenents* of the *Catholick Church*: But what will that avail you, since *Probability* (as hath been said) will not excuse you for omitting a necessary

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cessary duty of obedience, and incurring the horrible guilt of *Schism*. Where now do you see an evidence that the Church contradicts *Scripture* ?

Prot. I shall be better enabled to give a resolution in this *Point*, when, according to your promise, you shall have given me an account of the necessary *Doctrines* of your Church in the points controverted between us.

& 60. Cath. That Promise I will now, with Gods assistance; discharge through all the *Points* mentioned by you in the beginning.

And first as touching the two first *Points*, viz.

1. *The Churches Authority.*

2. *The Popes Universal Jurisdiction, &c.*

enough hath been said in our former *discourse*. Yet for your further satisfaction I will enlarge myself a little more. Take therefore into your consideration that it is a *Fundamental Truth* agreed on by all *Catholicks*, That the only *Objects* of *Catholick Faith* are such *Divine Truths* as are revealed in Gods Word, and also proposed to all by the *Catholick Church* to be believed by *Divine Faith*.

Now this general Ground being presupposed, in case any *Controversies* should arise touching the sense of any *Divine Truths* revealed, it is unquestionably necessary that some *Means* should be appointed by God to determine such *controversies*, and to prevent a dissipation of his Church by *Heresies* and *Schisms*. And what other Mean

can be imagined efficacious hereto then what hath been taught and practised even from the *Apostles* time, and this declared by the Council of *Trent*, That no man trusting to his own prudence [or skill] shall presume to interpret Holy Scripture in matters of Faith or Manners pertaining to edification of *Christian Doctrine*, wresting it to his own senses, against that sense which our Holy Mother the Church doth, or hath held [to whom it belongs to judge of the true sense and interpretation of Holy Scriptures] or also against the unanimous consent of the Fathers ?

Conc.
Trid.
Sess. 4.

This is that which the *Roman Catholick Church* teaches concerning her Authority of interpreting controverted Texts of Scripture. No more then this is any *Catholick* obliged to believe. Now I leave it to your conscience whether you can think it a sufficient Ground for you to break from her *Communion* upon this quarrel, because she judges more fit that the judgement of the whole Body of Teachers and Governours appointed by God in her, should prevail against your single judgment, or that of a few *Apstat- Ministers*: Especially considering the Promises made by our Lord to his *Apostles* and their lawful Successours, that his Spirit should remain with them and direct them into all Truth, till the end of the world, so as that the gates of Hell [that is, say the Fathers, Heresies] should never prevail against them.

Jo. 16.

13.

Mat. 16.

18.

Prot.

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Prot. I see it is in vain to contradict this.

§. 61. *Cath.* Let us next proceed to what the Church has determined touching the Priviledge and Authority of the Prime Pastour the Bishop of Rome. Thus then we read in the Confession of Faith collected by the Pope himself out of the Council of Trent, I acknowledge the Holy Catholick and Apostolick Roman Church to be the Mother and Mistress of all Churches : and I promise true Obedience to the Bishops of Rome, Successour of St. Peter Prince of the Apostles, and Vicar of Jesus Christ Here the See Apostolick being acknowledged the Mother and Mistress of all Churches, and the Pope Vicar of Christ, his universal Jurisdiction is therein acknowledged. Which Jurisdiction, or Authority, we are not to suppose to be arbitrary and unlimited : but (as we read in a Canon of the Council of Florence consented to by the Emperour, Patriark and other Bishops of Greece) to be exercised [καὶ ἐν ὁρίσιν καὶ ἐν τῇ ἀρχιεπισκοπῇ, &c.] after the manner as is also contained in the Gifts of Oecumenical Councils and Sacred Canons. And such a Primacy invetied with Authority as this the General Council of Chalcedon admitted by Protestants does acknowledge in him : which is also attested by Tradition, and practice from the beginning.

§. 62 Now the necessity of such a standing Authority in Gods Church is thus grounded. The absolutely Supream Ecclesiastical Authority, against which

*Bulla P.
P. 4.*

*Cone.
Flor.*

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which can lye no *Appeal*, is confessedly residing in a *lawful General Council*, by which all *Debates* whatsoever may be determined, all necessary *Laws* enacted, &c. But it being a matter of infinite difficulty, especially since the division of the *Roman Empire*, to bring together so vast an *Assembly* from all *Regions*, and yet *Unity*, essential to the *Church*, being alwaies to be preserved, which cannot be done without a *superminent Government* alwaies existent, hence it is come to pass that the *supream Bishop* and *Successor* of the *Prince of the Apostles*, has even from the beginning been acknowledged this *superminent Governour* through all the whole *Church*, to take care that the common established *Laws*, former *Definitions* and *Decisions* of the *Church* be every where observed and professed; to prevent any innovations in *Doctrins*; and also to end *Controversies* among *Catholicks* (if any arise) at least by silencing contentious *Disputes* till a *General Council* may further consider them: by which all *Schisms* are prevented; and also *Heresies*, that is any *Doctrines* that are declared by this *supream Pastor* contrary to former *Church-definitions*, perpetually crushed: and lastly to judge in *causis majoribus*, when quarrells arise among *Patriarks*, *Metropolitans*, &c.

Thus stands the case: and now I appeal to your own Conscience, whether you can imagine any other *Expedient* for preserving a general *Peace* and *Unity* in Gods *Church*: And whether
if

if you were appointed, and also enabled, to frame such a *Church* as was necessarily to continue alwaies *One Body*, Reason it self would not dictate the same Order to you. Experience shews that all *Divisions* both in the *West* and *East* are to be ascribed to mens renouncing *Obedience* to this *Common Governour*.

§. 63. Prot. Truly Sir, I cannot but acknowledge that to preserve Order and Peace in so vast a Body as the *Church* is, there must of necessity be a *Government*; and if *Government* then *Subordination* and consequently an established *Supream Governour*. And now methinks, reflecting upon *Ecclesiastical History*, I see clearly that such an orderly *Government* was settled in the *Church* by the *Apostles* themselves. For if, as some among us pretend, the same *Apostles* had intended no *Supereminence* of *Bishops* above *Presbyters*, and no degrees of authority among *Bishops*, it could not possibly have happened, that a few unarmed *Bishops*, not assisted by *Secular Power*, should, so immediately after the *Apostles*, have subdued such a world of *Presbyters*, formerly supposed their equals, to their *Jurisdiction*, and no marks be left in any antient *Writers* to shew that those *Presbyters* resisted, or so much as complained against such an *usurpation* and *tyranny*. And the like may be said touching the *Subordination* of simple *Bishops* to *Metropolitans*, *Primats*, *Patriarks*; and of all these to the *Supream Pastour*: Though probably those *Titles* came into the
Church

Church in posteriour ages. Therefore upon due consideration I cannot deny but my aversion to such and so qualified an *Authority* of the *Bishop* of *Rome*, as you say is moderated by the *Churches* *Decision*, is very much abated.

Cath. Since therefore you now see a way how to avoid danger from this (to you formerly) *Rock* of offence, I may, I suppose, proceed to the following Points of *Controversie* touching the *Holy Eucharist*, &c.

§. 64. 3. *Of the Popes Temporal Authority and Jurisdiction.*

Prot. No, Sir, You go too fast : For, though I am perswaded that our first *Reformers* with all their *Rhetorick* should not have drawn me with them out of the *Church*, upon this *Motive* of opposing such an *Authority* in the *Pope*, as has been acknowledged by *General Councils*, and the ordinary *Exercise* of it to be regulated by approved *Canons*, since, I suppose such *Authority* regards only *Ecclesiastical Affairs*. But your *Church* will not be contented with this : for she will extend it also to *Temporal matters*, even to the disposing of *Kingdoms*, deposing of *Princes*, absolving *Subjects* from their natural *Allegiance* expressly commanded in *Holy Scripture*, &c.

Cath. Where do you find that our *Church* invests the *Pope* with such an *Authority*?

Prot. I cannot distinctly tell you that : but of this I am assured that the *Pope* challenges it, and as by *Divine Right*.

Cath.

Cath. How do you ground such an assurance? you will not surely esteem this to be an irrefragable *Proof* thereof, because some of his *Predecessors* have challenged it, when as for above a thousand years before them not any precedent *Pope* ever pretended to it.

But let it be supposed that the present *Pope* did now challenge it: Will you not live in a *Community* in which the *Governour* challenges more then you will grant to be his due.

Prot. No truly: especially if that *Authority*, to which he pretended, endangers the ruine of *Kingdoms*, or the utter banishment of *Peace* every where. For such an *Authority*, I am sure, was never established on earth by our *Saviour*, who is the *Prince of Peace*. And that which makes me assured hereof is this, because if Christ had had such an intention of dissolving the *Frame* of all *Civil Government* through the world, he would have left in *Scripture*, or *Tradition*, most expresse proofs of such his will; in a matter of that infinite importance: whereas the quite contrary rather appears.

Cath. You say well. But will you run out of the *Church* in case a *Pope* should chance to challenge more then his due, when perhaps no obligation lies upon you to submit to such *Authority* challenged by him, or to acknowledge the justice of it?

Prot. Dare you disacknowledge this *Authority*?

s. 55. *Cath.* What I acknowledge or disacknowledge

knowledge is not material. But to rectify your mistake, I will sincerely acquaint you with the whole matter as it stands at this day : and thence you may collect what must be required from you, in case you are a *Catholick*.

Prot. You will much oblige me therein.

Cath. Then, it cannot be denied that (besides that *Temporal Power* indeed belonging to the *Pope* within his own *Dominions*, of which he is now the *Temporal Sovereign*) several *Popes* in former times have both Challenged, and actually exercised an unlimited *Temporal Jurisdiction* over other *Kingdoms* and *Empires*. Which *Jurisdiction*, if it hath not been expressly acknowledged as just, yet it hath been sometimes submitted to by *Kings*, either obnoxious and unable to resist, or desirous to make use of it for their own advantage against Enemies or Rebels. Several examples hereof remain in our *Records*, particularly during the *Raigns* of *King John* and *Henry the third*. But generally *Princes*, when freed from such exigences, have resolutely and stoutly resisted such pretentions of the *Roman Court*.

If we now descend to latter times, and cast our view on the present state of *Christendom*, we shall find *Kings* and *states* so far from admitting such an exhorbitant forrain *Jurisdiction* to be exercised or acknowledged within their *Dominions*, that not any of them will permit *Rescripts*, *Bulls* or *Mandats* from *Rome*.

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though regarding even Ecclesiastical affairs (unless touching private inferior persons) to be published, & much less executed within their states, till examined and approved in their respective *Councils*.

Nay more then this : even the *Canons* of *Reformation* prescribed by the *Generall Council* of *Trent*, as far as they are suspected to encroach upon the *Temporal Power* of *Princes*, have always been refused to be admitted in *France*, the *Pope* not only knowing, but expressly allowing such refusal ; as appears by the *Bull* of *Pope Clement* the *VIIIth.* sent to *King Henry* the fourth, at his reception into the *Patron* in *Church*, and recited by *Cardinal Per- Ambass.* ron in his *Epistles* : in which *Bull* we find this *Clause* ; *His Majesty* shall effectually take order that the *Council* of *Trent* be published and admitted in all things, Excepting only (at your most earnest *Supplication* and *Petition*) those things, if there be any such, which cannot be put in execution without a real disturbance of publick tranquillity.

The *King* of *Spain* likewise, though
Epist. believed to be more compliant with
Margaret the *Court* of *Rome*, being solicited
te Guber- by the *Pope* to publish and admit
natrix the same *Council* in his *Belgick Pro-*
al Archi- vinces, though he willingly yielded
episcopem thereto, yet he did it not without
Camerac. this additional *Clause* adjoynd,
Touching

Touching the Regalities, Rights, Pre- & Re-rogatives and Preeminences of his Majesty, his Vassals, Estates and Subjects; sponsis e-
the Laycal Jurisdiction hitherto used, juld.
the Right of Lay-Patronage, the Right of Nomination, Hearing of causes in the possessory matter of Benefices, Tithes possessed or pretended to by Seculars, &c. in regard of all such things his Majesties intention is that proceedings shall go on as hitherto they have done, without changing any thing at all &c. So necessarily scrupulous are Christian Princes to prevent the least diminution of their Temporal Rights and Priviledges.

More lately likewise when certain *Authors* of one *Order* published several *Treatises*, in which they endeavoured to exalt to the height the *Popes Jurisdiction Universal in Temporal affairs*, those *Books* were censured and condemned by many *Catholick Universities*, and committed to the fire by *Publick Authority*, the *Pope* not being ignorant hereof. And moreover (which perhaps is yet more considerable) the *Superiour General* of the said *Religious Order*, even in *Rome* it self, published an *Edict* (known to all *Christendom*) by which he strictly forbad his *Subjects*, under most heavy *Censures*, to maintain such a *Temporal Jurisdiction* of the *Pope*, either in *Books*, *Sermons* or *Disputations*. Now that which makes this so solemn a *Prohibition* of more weight is this, that whereas the foresaid *Authors* earnestly contended to prove that all

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Christians were obliged to believe the *Popes* Right to such *Authority*, as an *Article* of our *Christian Faith*, the said *General*, by publishing his *Prohibitory Edict*, clearly shewed that he renounced the *Belief* of such a *Doctrine*: For otherwise, Who but an *Antichrist* would so severely under a penalty of *Excommunication* forbid the teaching or defending an *Article* of *Faith*? And moreover in a *General Chapter* not long after assembled; the said *Prohibition* was ratified by all *Superiours* of the same *Order*, as their own *Writers* testify.

Prot. I must needs confess that *Christian Princes*, and *Subjects* too, are much beholding to that *Worthy General* for his prudence and zeal to prevent occasions of tumults and *Sediti- ons*. Notwithstanding it seems to me that *Princes* are not yet secure: for though the said *Doctrine* should cease to be esteemed an *Article* of *Faith*, why may it not be defended as an *Opinion*, at least *Speculatively probable*? and if so, a slender *Probability* will have force but too great to raise and foment *Rebellions*, when discords are multiplied among the people.

§. 66. *Cath.* You are much deceived, *Sir*. For besides that you may be sure that *Princes* will never permit their *Authority* to be rendred *questionable*, the very pretending such a *Doctrine* to be only *Probable*, is equivalently to grant that it is *no Authority at all*: Since every one knows, that a meer *probable Title* against a long-
established

established possession (such as is that of *Princes*^s for their *Temporal Sovereignty*) is in *Law* and *Reason* accounted *no Title*: and consequently none who have any sence of *Christianity* will ever seek, with the horrible Scandal of *Religion*, to instill such a manifestly unjust incentive to *Rebellion* into the minds of *Christians*.

And now, Sir, I beseech you to consider things seriously, and then judge with what injustice and cruelty our whole *Religion* and *Church* is condemned, as teaching *Treason* and *Rebellion*, and this only for a few private mens *Writings*, so generally abhorred by our selves.

Prot. All I can say hereto is, that for as much as concerns my self, I will be no longer an accuser of your *Church* in this matter. Proceed therefore if you please, to the other following *Points*.

4. *Of the Real Presence and Transubstantiation.*

§. 67. *Cath.* The next Point of *Catholick Doctrine*, opposed by all *Sectaries*, regards the *Holy Eucharist*. Their rage against the former is indeed greater, because interest is more concerned in it: but a greater advantage for seducing the ignorant people they make of this, because they permit them to judge of this most dreadful *Mystery* by their outward *Senses*, which, *Catholicks*, instructed by *Holy Fathers*, tell them are not to be believed here.

In the *Eucharist* the first matter of *Dispute*

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and ground of the rest, is the *Catholick Doctrine touching the Real Presence of our Lords Body on the Altar after Consecration of the Symbols*, thus declared in the *Confession of Pope Pius the fourth*, out of the *Council of Trent*, I profess that in the most Holy Sacrament of the Eucharist is present truly and substantially the Body and the Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that there is made a Conversion of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood: Which Conversion the *Catholick Church* calls *Transubstantiation*.

This Article of our Belief is to us solidly established on the Words of *Institution*, *THIS IS MY BODY*: which Words without any figurative explication are repeated alike by three *Evangelists* and the *Apostle Saint Paul*: therefore we believe, following universal *Tradition*, that our Lord sincerely meant as he spake; and because we believe so, we are hated.

Prot. But how can you expect that we should assent hereto, since our *Senses* contradict it?

§. 68. *Cath.* You cannot say however that our *Senses* are deceived: for in this great Mystery they have a right perception of their proper Objects, to wit, Colour, Extention, Figure, &c. Neither I suppose, will you say that the judgment which Reason from the Senses collects, is always infallible. For if so, then (for example) our Saviour whilst living on earth should have

have been judged a meer Man.: And the *Angells*, appearing to *Lot* and his daughters, no *Angells* but meer men: for so would *Reason*, relying on the outward Senses, have judged.

Prot. But in these examples *Divine Revelation* expressly teaches the contrary.

Cath. Then if in the present case you were assured by *Divine Revelation* that *God* by a supernatural Power did on the *Priests* consecrating the *Symbols* produce a real Change of the *Outward Elements* into the *Body* and *Blood* of *Christ*, you would believe *God* against your Senses.

Prot. I should no doubt.

§. 69. *Cath.* Can you have a greater assurance hereof, then the express Words of *Christ* literally understood by the Constant Tradition of all Churches in all ages?

Prot. Such an assurance truly would to me be sufficient.

Cath. Then, since we are not met here to mannage a formal Dispute, give me leave to desire you seriously to peruse what has passed very lately in Writings on this Argument between *Monsier Arnould* a Doctor of *Sorbon*, and the most subtle of the *Huguenot Ministers* called *Monsieur Claude*. There, besides Testimonies of *Antiquity*, you will find our *Catholic Doctrin*e acknowledged by the *Prime Bishops* of *Greece*, *Muscovy*, *Armenia*, and many other *Oriental Sects*, who by their *Attestations*, subscribed with their Names before *Witnesses*, have

professed that the Doctrine touching the Real Presence and Change of the *Visible Elements* into the very *Body and Blood of Christ*, is the constant Doctrine of all their respective *Congregations*, and that it has been so delivered to them by their *Ancestours* from the beginning.

Prot. Truly Sir. if this appear to me, I shall not trouble my self with Doubts or Objections from *School Philosophy*; nor examine the [n^o.] *How* such a change is made: which *Examination* hath been long since condemned by *St. Cyrill of Alexandria*, but humbly submit my judgment and assent to what *God* has revealed, as I do also in the *Mysteries* of the *Blessed Trinity*, the *Incarnation &c.* For indeed I find that the *Doctrine* touching the *Holy Eucharist* has from the beginning been delivered as a *Mystery* also incomprehensible by natural *Reason*.

§.70. *Cath.* You may add hereto, that even the *Calvinists* themselves, though the most perverse *Enemies* to this *Mystery*, yet afford a considerable *Proof* of it against themselves. For seeing clearly the *Tradition* touching the *Real Presence* so fully attested in the *Writings* of the *Holy Fathers* and in *Ancient Councils*, they, even when they endeavour with most eagerness to oppose it, oppose it in language counterfeiting that of *Antiquity*; so ashamed are they to renounce both the sense and expressions too, of the *Primitive Church*.

This

This may be observed not only in the Polemical Writings of Mestrezat, Aubertin and others of their *Champions*, but even in their *Catechisme* and simple *Confession* of their *Faith*. For, there we read; That our Saviour nourishes and quickens us with the substance of his Body and Blood, That he is given us in the Sacrament according to his proper Substance; And that, though he be truly communicated to us both by Baptisme and the Gospel; Yet that is only in part, and not entirely [so that it seems, in the Eucharist they receive him whole and entirely.] Moreover, that the Body of the Lord Jesus, in as much as it hath been once offered in Sacrifice to reconcile us to God, it is now [in the Eucharist] given us to rectify us that we have part in that reconciliation.

Confess.
de Foy :
Art. 36.
Catech :
Dimanch
53.
Ib. 52.
Ibid.

§. 71. And as for English Protestants the time was within mans memory, when not only the Prelates of this Church (without Huguenotical hypocrisy) delivered their Belief of this Mytery in expressions very Catholick; but his Majesties learned and wise Grand-Father giving the world an account of the Faith of that Church of which he was the Head, delivers it thus, *We acknowledge a Presence* [of Christ in the Sacrament no less true, then you [Roman Catholicks :] but we dare

Epist. ad
Cardin.
Perron.

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not determin the manner of it. Neither truly dare we Catholicks. Thus learned Protestants wrote and spoke before this last, worse then *Zuinglian* Reformation and new Rubrick: since which time the *English Church* has permitted all fanatical sectaries to make her a brocher of all their frenzies, and a justifier of *Doctrins* which devour her very vitals.

Prot. Enough of this, Sir, Be pleased now to proceed to the next Point.

5. *Of Adoration of Christ in the Holy Eucharist.*

§. 72. *Cath.* The next controverted Doctrine, regards the *Adoration of Christ in the Holy Sacrament*. Concerning which the *Concil. Trid.* summ of the *Churches Faith* is comprized in this her Decision; *Whosoever shall say, that Christ the only begotten Son of God ought not to be adored in the Holy Sacrament of the Eucharist with the Supream Worship [Latria] even external--And that his Adorers are Idolaters, let him be Anathema.*

Now the Doctrine touching the *Reall Presence*, being once established, will sufficiently justify this: for certainly it is not only lawful, but our *Duty* to adore *Christ* wherever he is truly present. And consequently this *Practice* of *Adoring our Lord in his Sacrament* is by the same *Universal Tradition* delivered, and ordained in all *Publique Liturgies*, both of the *Grecian*

Grecian and other Oriental Churches.

§ 73. But the great, and too willing mistake of our *Adversaries* is, that they impute to us the *Adoration* of the *Visible Elements*: Whereas the proper *Object* of our *Worship* is not any *Visible* thing, Nay, we do not terminate our *Worship* percisely in the *Body* of *Christ* which we beleive invisibly present: The proper *Object* of our *worship* is the *Person* of *Christ* *God and Man* veiled under the *Visible Elements*. So that in case it should happen through some incapacity in the *Minister*, or defect in the manner or matter, that the *Elements* should not be effectually consecrated, and yet we, (beleiving *Christs* *Body* to be *Sacramentally* present,) should so worship him, in this indeed would be a circumstantiall mistake, but here would be no *Idolatry*, nor indeed any fault in us, the *Error* being supposed undiscoverable by us. The reason is, because the *Belief* of the *Presence* of *Christs* *Body* is truly grounded on *Divine* *Revelation*; and not a fond fancy such as was that of the *Manicheans* worshipping *Christ* as peculiarly present in the *Sun*, or of the *Isrealites* conceiveing *God* to be peculiarly present in the *Calves* at *Bethel*. And to this you may see *Daille* yeilding his consent, in his *Apology* for the *Reformed* *Churches*, the eleventh *Chapter*.

It is observable with what strange and unreasonable

unreasonable partiality the *Calvinists* treat *Catholicks* in this *Point*: They give their judgment that there is no dangerous Venome in the *Doctrine* of the *Lutherans* touching this matter, and therefore have *Synodically* granted them admission to their *Cene* which the *Lutherans* scorn. Now the *Lutherans* profess the *Real Presence* of *Christs Body* together with the *Bread*: and some of them acknowledge *Adoration* due to him there. So that to a *Calvinists* conscience the same, or a worse *Doctrine* held by a *Sectary* loses all its poyson: it is only dangerous to believe what the *Church* teaches. Yea those very *Calvinists* acknowledge also, that if *Christ* be in such a special manner really present, *Adoration* would be due to him. Some *Lutherans* deny this. But whether they affirm or deny any thing, upon condition they will stay out of *Gods Church*, they shall be welcome *Brethren* to *Calvinists*.

Prot. Truly such a dis-ingenuous want of Honesty and such interess'd Compliance is very justly to be condemned. You may now proceed.

6. *Of the Sacrifice and Oblation
of Christs Body on the Alter.*

§. 74. *Cath.* The next *Point*, with regard to the *Holy Eucharist*, quarrell'd at by *Protestants*, is our *Doctrine* touching the *Sacrifice of Christs Body on the Alter*: Concerning which the sum of the *Chur-*

Bull. Pii.
ches

ches Decision is as followeth : I profess that in the Mass is offered to God a true, proper and propitiatory Sacrifice for the Living & the dead. By which Sacrifice that bloody Sacrifice performed once on the Cross is represented, and the memory of it remains till the end of the world: the saving vertue thereof is also applyed for the remission of those sins which are daly committed by us.

P. IV.
Concil.
Trid.
Sess. 22.
c. 1.

All Catholicks receive this Decision, as it lyes : As for School-men, they according to their custome, raise a world of unnecessary Disputes, which are no where so multiplied as on this incomprehensible Mystery of the Holy Eucharist. But as many of their Questions seem no way necessary, so no Catholicks are obliged to their Decisions.

§. 75. Protestants set themselves against this Sacrifice, upon a meer mistake of the Term, which they will needs affirm to imply an Immolation : and therereupon argue, that the Roman Church manifestly contradicts the Authour of the Epistle to the Hebrews who affirms

Hebr. 9.
26.
Ib. 28.

that Christ hath now once in the end of the world appeared to put away sin by the Sacrifice of himself. And that he was once offered to bear the sins of many : and thence concludes the absolute Perfection of that one Sacrifice of Christ once offered, which did not

need

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need be repeated, as the *Legall Sacrifices* did.

But this pretended *Contradiction* will quickly vanish, if we consider that though the *Sacrifice* made by *Christ* did accomplish all sorts of *Sacrifices* and *Oblations* in the *Law*, yet the forementioned *Divine Author* in a special manner compares it to that great *Anniversary Sacrifice* of general *Propitiation*, in which after the killing of the beast, the *High Priest* alone, and only once every year, carried the *Blood* into the *Holy of Holies*, and there sprinkled it before *God*. In like manner did our *Saviour* after his bloody *Sacrifice* on the *Cross*, ascending into *Heaven* by his own blood entered into the most *Holy place*,
Ib. 12. *having obtained eternal redemption for us.*

Now these *two Acts* of *Priesthood* are by his commission in a sort, repeated by his *Servants* whom he hath ordained *Priests* in his *Church*, and who according to *Saint Augustins* expression are [*propriissimé Sacerdotes*] in a most proper Sense *Sacrificing Priests*. For answerably to the *Act* of *Immolation*, their *Sacrifice* on the *Altar* is only *Representative* and *Commemorative*, and expressed by *Separating the Body from the Blood*. Yet so, that it is not barely a *Sign* of *Christs death*, for that alone would not be sufficient to entitle it a *Sacrifice* : but it also contains the *Victim* whose death is represented. And again with regard to

to *Christs* offering and presenting to his *Father* his *crucified Body* in the most *Holy place*, or *Highest Heaven*, his *Priests* truly and properly present and Offer to *Almighty God* the same *Body and Blood* really present on the *Holy Altar*, as a *Propitiation* for the *Living and the Dead*. Which *Propitiation* is not at all injurious to that *Propitiation* and *Eternal Redemption* purchased for us by our *Saviour*, since it receives all its virtue from his *bloody Sacrifice*, being instituted for an *Application* of the said *Redemption*. For thus also in an inferior degree the same *Propitiation* is applyed to us by other *Sacraments*, as *Baptism*, *Penance*, and *Absolution*, and *Extream Unction*, yea also by the *Word* preached, &c. And thus much even the *French Calvinists* do acknowledge in their *Cene*, as hath been shewed. Now I desire you to judge what prejudice can come by the various applications of *Christs Merits*.

Prot. There seems to me now no such great difficulty in admitting a *Relative Sacrifice*, and a proper *Oblation*. Therefore you need not enlarge this *Point* any further.

7. *Of Communion under One Species.*

§. 76. *Cath.* The last Subject of *Protestants* quarrels against the *Church*, with relation to the *Holy Eucharist*, is her *Ordaining to the Laity*, *Communion under one Species* only.

Now it is acknowledged that, as our *Saviour* instituted this *Sacrament* in both *Species*, so for many ages together, it was, in publick *Communion*.

nions, received accordingly : I say, in *Publick Communion*s : for in other private occasions, as in *Sickness*, at *Sea*, and generally among the devout *Inhabitants of Deserts*, it was otherwise : yet these, receiving in *One Species* only, did not esteem themselves deprived of any virtue pertaining to the integrity of the *Sacrament* : And the reason is, because they generally believed (as the Church has now declared) that it is most true, that as much is contained in each *Species*, as under both : for whole & entire Christ does exist under the *Species* of Bread, and under every particle of that *Species* : in like manner whole Christ does exist under the *Species* of Wine, and under its parts [when separated.] Upon this ground the Church without intending the least prejudice to her Children, has thought fit, for avoiding many inconveniencies and irreverencies which did frequently occur by the negligence and confusion of such vast multitudes of *Communicants* receiving the *Blood* also, that all, excepting the *Priest* who celebrated, should content themselves in *Publick Communion*s, as from the beginning *Christians* did in Private, with our *Lord's Body* only under the *Species* of Bread, which is not obnoxious to the like inconveniencies, considering that hereby they should not be loofers of any part of the *Blessing*.

§. 77, This regards the *Holy Eucharist* considered as a *Sacrament*. But as it is a *Sacrifice*, both the *Species* are necessary to the constitution of it, it being ordained to represent the

Death of *Christ* by shedding his *Blood* : Which representation is made by *Consecrating* and *offering* both the *Body* and *Blood* separately.

Matters standing thus, it concerns you much to consider whether this be a just cause of your *Separation* from the *Catholick Church* in which you might have been partaker truly and really of the precious *Body* of *Christ* : Whereas in *Congregations* divided from her, you, instead of the *Body* and *Blood* of our Saviour, must content your self with a morsel of meer bread and a sup of wine.

Prot. I will, by *Gods* assistance, think seriously on this. In the mean time you may proceed to the following *Points*.

8. *Of Sacramental Confession, Penance and Satisfaction.*

§. 78. *Cath.* The next *Catholick Doctrine* severely censured by you, as an invention of the *Clergys* ambition, is the *Obligation* imposed by the *Catholick Church* on her subjects to *Confess* their *Mortal* sins, and to submit to *satisfactions* for them; according to this Canon, *Whosoever shall deny Sacramental Confession* to have been instituted by *Divine Law*, or to be necessary to *Salvation* : Or shall affirm that the manner of *Confession* secretly to the *Priest* alone (which the *Catholick Church* from the beginning hath always, and still doth observe) is disagreeing from the institution and command of *Christ*, and that it is a human invention; Let him be Anathema.

This Duty of Confession of sins seems by this Canon referred to that Commission and Priviledge given by our Saviour to
Job. 22. his Apostles and their Successours,
23. Whose soever sins ye remit, they are
Mat. 18. remitted; and whose soever sins ye
18. retain, they are retained : As like-
Jam. 5. wise to the Precept of Saint James,
16. Confess your sins one to another :

Which Texts have been alwaies interpreted by the Holy Fathers in the same sense. The universal Practice likewise of the Jewish Synagogue conformable hereto adds a considerable weight to induce us to a perswasion that it is by Divine Institution. For how can it be imagined that by any humane invention a Duty so burthensom to flesh and blood, and to our Natural Pride, could have been introduced generally into the Church, without sparing the awfull Majesty of Kings and Modesty of Queens, by an unarined Ecclesiastical Power, the Pope himself also owing such Submission to a simple Priest ?

§ 79. The ground of the necessity of this Sacrament is, because those who by Baptism having submitted themselves to the Churches Authority, afterwards do violate the Laws of the Gospel, ought to undergo the judgment of the same Church in the Tribunal of Penance, where she exercises the Power given her of remitting and retaining sins. Now such judgment is esteemed

as given by *Jesus Christ* himself, by whom and in whose place his *Priests* are appointed *Judges*. It is this *invisibile High Priest* who after *Confession*, *Sorrow* and *Satisfaction* interiously absolves the *Penitent*, whilst the *Priest* exercises the exterior *Ministry*, as a *Subordinate Judge*, without whose concurrence *Sins* shall not be remitted.

§. 80. As for *Satisfactions* imposed after *Confession*, they, according to the *Churches* expression, regard only *Temporal Pains* due to our *Sins*; She does not teach that we can satisfy *God* for the guilt even of *Venial Sins*, or for *Eternal Pains*: Moreover she declares, that these *Satisfactions* are accepted of *God* through the *Merits of Christ*: and that they do no way obscure the benefit of *Christs death*. For *Christ* by his death has so satisfied for our sins, that it is *Gods* pleasure his satisfaction should not produce its full effects, till it be by us particularly applyed in the use of his *Sacraments* and works worthy of *Penance*: to which *Works* his *Merits* being linked, and not otherwise, our *Satisfactions* will be accepted by him, through his pure *Grace* and *Mercy*.

The *Lutherans*, who seem so only to rely on *Christs Passion* for the remission of their *Sins*, doubt not yet to profess that a previous *Faith* is necessary thereto, for such as are come to the age of discretion, and *Baptism* for *Infants*. The difference then between us is, that they pretend

Concil.
Trid. Sess.
14.
Can. 13.
14.

to be justified by a *Dead Faith*, and we by a *Living*. Now therefore advise with your self whether you would forsake Gods *Church* rather then submit your self to a *Duty*, without which that eminent *Priviledge* given by our Lord to his *Ministers* for the general good of his people, of remitting Sins, becomes vain and of no effect.

Prot. I will seriously think on this : and now expect what you will say concerning the other *Articles*.

9. *Of Indulgences.*

§. 81. *Cath.* I will, if you think good, in the next place treat of the *Point* touching *Indulgences*, by reason of its affinity to the former.

Prot. I leave the *Method* to your own choice.

Cath. Concerning *Indulgences* then the *Church* hath thus delivered her sense : Since the Power

of giving Indulgences hath been bestowed on the Church by Jesus Christ, and that She hath made use of this Power, divinely left her, from antient times :

the Holy Synod teaches and commends the use of Indulgences, as very beneficial to all Christian people, and approved by the Authority of other Holy Synods ; and that they ought to be retained in the Church : And denounceth Anathema against those who assert that they are unprofitable ; or deny that there is a Power of giving them in the Church. Notwithstanding the Synod admonishes that the granting of them be done with great moderation, according to the ancient and approved Custome of

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the Church; for fear leaft by two great a remifnefs Ecclefiastical Difcipline be weakned.

Thus we are taught by the Church. And certaiu it is that there is not any *Point* of Catholick Faith which, taken fimplly according to the Churches own expreffion, is more evident, as to the Truth of it, and lefs offensive, as to the ufe, then is this touching *Indulgences*. Yet after all, there is not any one *Point* fo embroyled by *Controvertifts* difputing for and againft Interpretences and Interpretations made by feveral Schoolmen, which have occafioned molt horrible Scandalls by abufes committed in *Praëfise*: This having been the firft occafion of *Luthers* revolting and *Schifm*.

§. 82. Now forasmuch as regards the proper, neceffary fence of this *Canon*, thofe very Schoolmen who advance the virtue of *Indulgences* much beyond what will Suarez. be allowed by many very learned Ca- Vasquez. tholicks, yet do acknowledge that the Church by her Decifion obliges us to believe as of Faith only this, viz. That only fuch a Power of conferring *Indulgences* has been left by our Lord to his Church as from ancient times has been praëtifed and approved by former Synods, intending thofe that are ufually cited to that purpofe, as the firft of Nicea, Can. 11. of Neocæfarea Can. 3. of Laodicea, Can. 1. and 2. the Fourth of Carthage, Cap. 75. and of Agdes, Can. 6. in all which Synods we only find this, that it was

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alwaies lawful and usual for *Bishops* to remit to their *Penitents* some part of those *Canonical Penances* which were inflicted for certain crimes, In case the life and laudable conversation of the *Penitent* did seem to deserve so great a favour; or if by such *indulgence* they thought requisite to encourage weaker *Christians* in times of *Persecution* to suffer for the *Faith*.

Hence appears, that whatsoever beyond this, we read in *Catholick Writers*, as touching the remission of any pain due to Sin in the judgment of *God*, or after death in *Purgatory*, or touching certain clauses in the *Bulls* of some *Popes*; or touching the *Churches Treasure* consisting of the Merit of *Christ* alone, as some, or of the *Merits* of *Saints* joyned to those of *Christ*, as others conceive, &c. not any of these are necessary *Points* of *Catholick Faith*.

Thus in effect the *Catholick Church* requires no more to be assented to, but what is taught and practised by every *Congregation* of *Christians* upon *Earth*. All *Sects* even *Fanatieks* and *Quakers*, denounce *Censures* against *Delinquents*. Must all those *censures* alwaies have their full effect? Is no mercy to be extended to humble, contrite *Penitents*? Shall no difference be made between *Sinners* converted, and those that are remorseless? This is contrary to humane Nature and the practise of all mankind. Therefore surely you would not forsake the *Catholick Church* for allowing that which all *Christians* esteem necessary.

§. 83. *Prot.* If this were all that the *Roman Church* teaches concerning *Indulgences*, they are much to blame who condemn her. But the general *Practise* therein contradicts you. Do we not see the virtue of *Indulgences* extended to the other world ? Do we not see in the tenour of promulgated *Plenary Indulgences* all Sinners promised *Remission*, and *Heaven* too for a few *Prayers* recited, for visiting a certain number of *Churches*, or disbursing a small sum of *Money* ? *Quid ergo verba audio, cum facta videam ?*

Cath. All that you alledge being confessed, what prejudice can that bring to you or me ? I told you that several *School-men* in their *Speculations* do attribute more to *Indulgences* than the *Church* gives them warrant for ? and this they themselves acknowledge. So it fares in all *Religions*, that *Opinions* do in number far exceed *Articles of Faith*. No wonder therefore if *Popes* do enlarge their *Graces* according to the measure of *Opinions*, not condemned. And who can justly blame them, since they themselves reap no profit by all the *Alms* given ? Indeed in the former *Ages* great *Scandal* was given by the avarice of such as published *Indulgences*, and collected the charitable *Alms* of devout people. Of which *Scandal* the *Church* taking notice, utterly abolished that Office, and commanded *Bishops* in such occasions to assume from

Concil.
Trid. Sess.
21. de

amon

Reformu. among the Canons of their respective
 c. 9. Churches to be Collectors of Alms, with-
 all strictly forbidding them to accept
 any reward at all for their labour.

§. 84 Matters standing thus, what harm
 flows to any by *Indulgences* so published?
 Though perhaps not one in a hundred gains
 the full vertue of such *Indulgences*, yet some-
 thing they do certainly gain; some reward
 they will reap from performing the good
 actions enjoyned, which probably would other-
 wise never have been done by many. How-
 ever, they loose nothing at all. They are
 taught, not to expect remission of unrepent-
 ed sins, or to gain *Heaven* by an *Indulgence*: for
 none are capable of the fruit thereof, but
 such as have with *Contrition* confessed their
 sins; and received *absolution*, and consequent-
 ly are in the state of *Grace*, but yet remain ob-
 noxious to temporal punishments, from which
 an *Indulgence*, duely made use of, doth free
 them.

§. 85. One incommodity indeed may just-
 ly be apprehended by a too profuse and fre-
 quent concession of *Indulgences*, which is the en-
 vining of Ecclesiastical Discipline: to prevent which
 the Church (as I said in the entrance into this
 Point) expressly and earnestly admo-
 nishes that the granting of them may be
 done with great moderation accord-
 ing to the antient and approved Cu-
 stom of the Church

Ibid :
 S. 15. 25.

Now

Now if all this care will not yet satisfy you, however surely you will have no excuse for leaving the *Church* upon this account, because though there be never so many mistakes or abuses in the ordinary teaching of *Private Doctours*, and common practice about *Indulgences*, you will not need to concern your self in any of them; since if you think fit, you may keep your money in your purse, perform your *Devotions* in your private Closet, endeavour to fulfil all *Canonical Penances* which have been, or, by the utmost rigour of *Ecclesiastical Discipline*, ought to have been imposed on you for all your sins, and so freely abstain all your life time from making use of an *Indulgence*,

Proi. Enough hath been said on this subject: proceed, if you think fit, to the next.

10. Of *Justification*, and *Merit*
of *Good Works*.

§. 86. *Cath.* After the discoursing of *Confession*, *Penance*, and *Indulgence* it will be seasonable and proper to treat of the *Fruit* arising from, or by occasion of them, which is the *Merit of Good works* and *Justification*. There is scarce any *Point* of *Catholick Doctrine* from which *Protestants* have sought greater advantage to multiply foolish *Books* and senseless *Sermons*, then this touching *Justification*: and oft it falls out that their zealous *Invectives* against the *Church* are then most loud
and

and bitter, when explaining themselves, they presently agree with the *Churches* sense. Of this, as soon as I have sincerely acquainted you with our *Catholick Doctrine*, I am content you should be the Judge.

§. 87. First then, it is acknowledged that the *Church* teaches, That men are
 Concil. justified (indeed) by the imputation
 Trid. of Christs Justice, and by Remission of
 Sess. 6. their sins: but not by these only, so
 can. 11. as to exclude Grace and Charity shed
 abroad in their hearts by the Holy
 Ghost: that is in effect, That God does not
 justify nor remit sins to persons while they
 persist in their sins and in a hatred of him.
 Again the *Church*, making use of the ordinary
 expression of the *Holy Fathers*,
 teaches, That a person justified truly Ib. can. 34,
 merits eternal Life by his good Works.

Now this word *Merit* (the word, I say, but not the true sense of it when they will permit us to explain it) is very offensive to *Protestants*. But you having obliged your self to avoid partiality, will judge of the *Churches* sense by what she further adds for explication of this Point; and for clearing herself from the imputation of encouraging men to glorify themselves, and to trust in their own abilities for purchasing remission of sins and salvation,

§. 97. Thus then she further teaches. It is
 necessary

necessary to beleive that sins neither are,
 nor ever have been remitted, but by Ib. c. 9.
 Divine Mercy freely extended to us,
 for [the merits of] Jesus Christ.
 Again, We are said to be justified Ib. c. 8.
 freely, because not any of those things
 which preccede our Justification, whe- Ib. c. 16.
 ther Faith or Works, can merit that
 Grace. In the third place, Eternal life ought
 to be proposed to the Children of God, both as a
 free Grace mercifully promised to them through
 Jesus Christ; and also as a Recompence which is
 faithfully rendred to their Good Works and Me-
 rits, by vertue of that Promise. Fourthly
 although in Holy Scriptures so much Ibid.
 is attributed to Good Works, that
 Jesus Christ himself promises that a Cup of cold
 water given to the poor shall not fail of a Re-
 ward, and that the Apostle testifies that our
 light and momentary tribulation worketh for us
 a far more exceeding, eternal weight of glory; Yet
 God forbid that a Christian should either trust or
 glory in himself, and not in the Lord, whose
 Goodness towards all men is so great that he is
 pleased, that the Free Gifts bestowed by him
 on them should be their Merits. I will add on-
 ly one passage more, out of a great heap,
 to the like effect. We, who of our
 selves, as of our selves, can do no- Ib. Sels.
 thing, by our Lords cooperation, who 14.
 gives us strength, can do all things: cap. 3.
 Thus

Thus man hath nothing in himself for which he can glory, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we satisfy, bringing forth fruits worthy of Repentance; which fruits take their vertue from him, are offered to the Father by him, and accepted of the Father for him.

Thus are we instructed by the Church in the Council of Trent and moreover in the Canon of the Holy Mass we are taught thus *Can. Mass.* to pray. *Mercifully vouchsafe, O God, to admit us into the Society of thy Apostles and Martyrs, not weighing our Merits, but pardoning our offences through Jesus Christ.*

§. 89. Can you now say, Sir, that the Roman Church teacheth her Children to glorifie themselves, and to rely upon their own Merits, or indeed to esteem their Merits to be their own? she must cancel the whole Scripture if she would affirm that *without* a good life and Holiness we may see God: Or if she would affirm that God has not obliged himself by a world of Promises to reward our Good Works with Happiness infinitely exceeding the value of them.

But withall to preserve in our hearts that most essential vertue of our Christian Professor, Humility, She further instructs us, that our Works as Merits, are the pure free Gifts of God and effects of his meer Grace, which alone af-

fords them all their value : *That* they are accepted and rewarded by *God*, only for the *Merits* of *Jesus Christ*. Yea further, *that* our Natural Corruption still remaining, and mingling it self in our best actions, we can have no assurance that they are indeed such as *God* has promised to reward : And however, that though we now stand, yet we have no assurance that we shall not fall. In a word the whole Substance of her *Doctrine* touching the present Subject directs us to *work out our Salvation with fear and trembling* : and *when we have done all we can, to acknowledge our selves unprofitable Servants*, having only done our duty (if we have indeed done that) and consequently if *God* do reward us, it is to be ascribed to his own free *Goodness* and *Grace*, in which alone we place our trust, and not at all in our own imperfect *Merits*.

§. 90. And now, Sir, judge whether the *Roman Church* teaching these *Doctrines* can with any shew be accused or suspected to have a design to nourish Spiritual *Pride* in her Children ; and whether the first contrivers of *Schism* had reason to publish to the world, as the principal ground of their rupture, this *Article* of *Justification* and *Good Works* ; and in opposition to her, to make the people believe that the *Faith* by which they are to be justified must be a strong resolute *Fancy*, of their *Election*, and an assurance of their *Salvation* ; that a holy life has

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Luth. no influence therein; yea that Good Works doe rather harm then good; and lastly, that this monstrous kind of new invented Faith once had, can never be lost again, nor their right to heaven prejudiced by never so many, or never so heynous crimes. Among them there is no working our Salvation with fear and trembling. Assurance of Salvation in them annihilates the great Christian virtue of Hope. Thus in the midst of a world of Sins they will be assured of Salvation, to which Assurance Catholics dare not pretend in the midst of all their Mortifications, Humiliations, and assiduous Devotions. Since therefore. Sir, you are so afraid of Pride, as indeed we have all reason to be, be you the Judge which of these Parties affords you best means to avoid it, and so, best deserves your Choice.

Prot. A short consideration will serve the turn for that purpose. Be pleased to proceed.

11. *Of Invocation of Saints.*

§. 91. The next Point censured by you is the Churches Doctrine touching Invocation of Saints: thus expressed in the Council of Trent, Concil. It is good and profitable to call upon the Trid. Saints, and to have recourse to their Sess. 25. prayers, ayd and assistance, whereby to obtain from God many benefits by the Merits of his Son Jesus Christ, who is our Redeemer and Saviour.

In this Point I shall briefly offer to you these considerations; 1. That it is a general *Tradition* of *Gods Church* from the beginning, and not contradicted by sober *Protestants*, that glorified *Saints* do incessantly Pray for the *Militant Church* on earth. 2. It is unquestionable that we may desire to receive benefit in particular by such their *Prayers*. 3. That it contradicts all reason and modesty in our *Adversaries* to charge the addressing our *Petitions* to them for that purpose with the horrible crime of *Idolatry*, since we do no otherwise beg the *Intercession* of *Saints*, then we do that of our sinful Brethren alive, acknowledging *God* alone to be the Authour and fountain of all good.

§. 92. Hence it follows that the worst title that malice it self can with any shew of reason affix to this our Practice is, that it may be esteemed *superfluous*, in case it can be demonstrated, that *Saints* at such a distance cannot hear nor know our *Requests* in particular. Yet neither would this enervate the *Churches Doctrine* or Practice; which by eminent *Divines* is proved to be *Estius* laudable and profitable, though they did not always hear us: neither indeed has the *Church* any where determined her Belief, that they do so. But lastly, if it be the *Church* her self, and not some private *Catholick Writers*, that you would question about this subject; observe, that in her publick *Liturgy* and

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Mass, celebrated on all the *Festivals of Saints*, she continually addresses her *Petitions* directly to *God* alone, desiring him to grant us such special *Blessings* by the *Intercession* of such and such *Saints*. Now it cannot be doubted but that *Charity* and mutual assistance among fellow-members of the same *Body* is very acceptable to *God* whensoever and wheresoever performed. We are taught to believe a *Communion of Saints*: we doubt not of their *Charity* to us : our *Communion* therefore with them must be to testify our joy for their *Happiness*, and our assurance that their *Intercessions* for us are more prevalent with *God*, than the *Prayers* of our living imperfect *Brethren* : Therefore since we may and ought, on occasions to beg these, and to desire *God* to hear them for our good, much rather surely ought we to do the same with regard to the glorified *Saints*. I leave it therefore to your conscience whether you can judge that a separation from *Gods Church* on this quarrel can be justified.

Prot. At least I shall never hereafter impute *Idolatry* to her for this *Practice*.

12. *Of Veneration of Images
and Relicks of Saints.*

§. 93. *Cath.* The next *Point of Catholic Doctrine*, and which has an affinity with the last, regards the Veneration due to *Holy Images and Relicks*, which is equally censured by *Pro-*

testants. It is thus expressed in the *Confession of Faith* set down by Pope Bull. Pjj. Pius the fourth. I do most firmly assert that the Images of Christ, of the Virgin-Mother of God, as likewise of other Saints are to be had and retained, and due honour and Veneration to be given to them, and also to their Relicks,

§. 94. Now to justify the use which Catholics make of Images, the Veneration due to them, and that such Veneration is most unjustly and calumniously by some Protestants interpreted to be Idolatry will be no hard task to perform.

For common reason and the experience of all mankind instruct us, that men do naturally desire and delight to think or talk of such things past, or persons absent from whom they have received some Signal benefit, and much more if they expect an addition of like benefits. But besides this, if the very thinking or speaking of them with affection be it self a Duty advantageous to us, and conducing to our happiness, we will thank any person, and we will think it reasonable to furnish our selves with such expedients as are proper to put us off in mind of them: which we therefore regard in a far other manner, then we do such things as represent to us only indifferent Objects. Is not this, Sir, suitable to Reason?

Prot. Truly it seems so to me.

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Cath. Then I desire you to examine your self, and tell me, if whilst your thoughts are employed on vain, or perhaps sinful objects, one should on a sudden hold before your eyes a *Crucifix* containing the *History* of our *Saviours Passion*, would not the sight thereof recall your mind to the contemplation of an *Object* more noble, more heavenly, to meditate on which would be very beneficial to you ?

Prot. No doubt it would.

Cath. Again, may not one glance of your eye thereon so refresh your *Memory* as in a moment to make you call to mind as much of the *Story*, as perhaps the reading of a long *Chapter* in the *Gospel* would do ?

Prot. That may be granted.

§. 94. *Cath.* May it not likewise have the same effect, and be yet more helpful to ignorant persons who cannot read, and have weak *Memories* ?

Prot. It may doubtless.

§. 95. *Cath.* And are not such representations, beside refreshing the memory, proper also to raise in your mind holy affections of love and gratitude to our *Saviour* ?

Prot. It is confessed : But what is all this to *worshiping* or *adoring* a *Crucifix* or other *Image* ?

Cath. Sir, I desire you, since these terms of *Adoring* and *Worshiping* in our common *English* are usually made to import the *Supreme Ho-*

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now due to God alone, that you would not (in imitation of your *libelling Controvertists*, whose only aim is, by any arts to render our Religion odious to unwary Readers) make use of them in this argument : But take the Churches own expression, & call the respect we bear to Sacred Images and Relicks, *Honour, Reverence or Veneration.*

Prot. I am Content.

§. 97. *Cath.* Then, Sir, give me leave to ask you, Whether it is not another kind of special regard which we have to Sacred and Heavenly Objects, from that we bear to *profane*? as for example, Can you think fit to do all the same things in a Church, which you would have no Scruple to do in your house, or in an unclean place?

Prot. No doubt, a difference is to be made.

Cath. And would you not judge that person injurious to our Saviour, or to his Blessed Mother, who should deface, spit upon, or defile the Pictures of either of them? And on the other side, whether seeing another reverently kissing either of them, you would not collect thereby that he bore respect to the glorious Persons represented?

Prot. Let all this be granted.

Cath. And would you call such a reverent behaviour of the latter person, *Idolatry*; especially when he (with the Church) professes that he acknowledges no kind of virtue or Divinity in them for which they should be honoured, or that any

Concil.
Trid.
Sess. 25.

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thing is to be begg'd of them, or any trust to be put in them: which acknowledgment the Church itself requires from him?

Prot. I confess, I see there no Marks of Idolatry: but on the contrary, an express renouncing of it.

§. 98. *Cath.* Well, Sir, since then Sacred things are otherwise to be regarded, then Common and profane; and again, since our Saviour and his Saints may receive testimonies of our Love and Duty, as likewise of Hatred and Scorn, by our very outward behaviour shewed to their Representations; Moreover, Since it is that by Representations we are put in mind of Persons and things highly conducing to our happiness, and which we cannot without our great prejudice neglect or forget; and lastly, Since by them the ignorant also may very commodiously be instructed; and likewise good affections may by them be raised in all our minds; Would you rather forsake the Communion of the Church, then, with her, acknowledg, that due honour and Veneration is to be exhibited to them?

Prot. I have no Scruple to allow thus much.

Cath. Then surely you will have less scruple to allow the same Veneration to the very Bodies, Members, or other Relicks of Saints.

Prot. Be it acknowledged: and proceed.

13. *Of Prayer for the Dead,
and Purgatory.*

§. 99. *Cath.* In the next place we will consider

der what you object against the Churches Doctrine touching Prayer for the Dead, which implies a State in them alterable to the better by our Prayers, Alms, &c. for them: Which State is by the Church called Purgatory. Now it seems to me a wonderful thing that you should quarrel with Gods Church, so as to think Communion with her unlawful, because she is charitable and compassionate to her fellow-members, as she believes, standing in great need of her assistance.

§ 100. *Prot.* That which we principally reprehend in this Practice is, that your Church, without any Warrant from Gods Word, will impose this burthen on us.

Cath. If you had not dismembred that Book of Scripture which the Church once put into your hands, you would have found this Duty of Prayer and offering Sacrifice 2 Mac-
for the faithful departed expressly com- chab. 12.
mended and practised, even by the 43, 44.
Jewish Synagogue long before our Saviour came into this world. So that your Argument is like that of your Patriarch Luther, who could not find in Scripture Justification by Works after he had torn the Epistle of St. James out of his Book.

§ 101. Notwithstanding even in your Scripture you find that, *no unclean thing can enter into the Kingdom of God.* Neither have you any the least ground to believe that Christians full of many unrepented imperfections are perfectly cleansed by

Dying : Therefore unless after *Death* there be a place where they may be purified, you most cruelly thrust them, without hope of redemption, into Hell.

And this you do in contradiction to the greatest *Cloud of Witnesses* that, I think, ever gave testimony to any *Divine Verity*. For besides a world of passages sprinkled in the Works of the *Hly Fathers*, among whom some have written *Books* on purpose to enforce this *Charitable Duty* towards the *Dead*, there never was any *Church* since *Christ*, besides yours, which in their *Publick Liturgies* did not employ their *Devotions* and *Sacrifices* for the comfort and assistance of their *Dead Brethren* : Yea even your *English Liturgy* is accused by *Presbyterians* and *Fanatieks* of the same criminal *Charity*.

§. 102. And as for the place it self, in which we believe them to be detained, stiled by the Church, *Purgatory*; what a deal of unnecessary trouble do your *Controversists* give themselves in disputing against the fire of *Purgatory*, & touching the Nature, intension and duration of the pains suffered there : none of which are defined or mentioned in the *Churches Decision* ?

§. 103. Your partiality is likewise very unreasonable in this matter. For *Calvin* is by you generally esteemed a *Patriark* of great Authority among all your *Sects*; who notwithstanding assigns to the Souls of the Faithful after death a certain place out of Hea-

ven : in which they expect (saith he) Calvin.
the fruition of Glory promised them, so Intti. lib.
that all things remain in suspense until 3. c. 25.
the coming of our Saviour to Judgment. §. 6.

Now this so tedious suspension and anxious expectation of an Object vehemently desired, must needs be more grievous than a short suffering in Purgatory, where probably such a delayed expectation makes the principal torment, and where perhaps the sufferings of many, less imperfect Souls, may be less tormenting then some pains suffered in this life. Yet because Calvin will not call this his fancied place, Purgatory, he is Orthodox, and the Church only erroneous. He is Orthodox teaching in a manner, the very same Doctrine taught by the Church, and yet men can have the conscience to forsake the Church that they may learn her Doctrine abroad in a schismatical Congregation.

Prot. Such partiality truly I cannot approve.

Cath. These are the Catholick Doctrines mentioned by you as evidently contradicting Scripture, and invented to promote Ambition and Avarice in the Catholick Clergy. And besides these, other Points of Controversie there are, which though not charged with such an imputation, yet are esteemed by you of moment, sufficient to drive you out of Gods Church. Do you think good that we should take notice of these also? I 4 Prot.

Prot. Yes.

14. Of Celibacy of Priests.

§. 104. *Cath.* The first then that I will mention shall be the *Churches Ordinance* touching *Celibacy of Priests*. It is confessed by us that this is only an *Ecclesiastical Constitution*: It is also confessed by the most eminent among you, that if your *Clergy* would submit to such a *Constitution*, *Ecclesiasticall affairs* would be better ordered. If they say, that *all men have not the Gift of Continence*; they may be told, that in case any one of them wants this *Gift*, why does he intrude himself into the Office of a *Spiritual Pastour*? Who compels him thereto? Yet withall the same person in his younger days, had the *Gift of Continence*, whilst he enjoyed a subsistence by a *Fellowship* in the *University*; Does then his *Approaching to the Alter* expell that *Gift*? or does *Ordination* make a wife necessary in these latter days only, whereas never any former *Christian Church*, not in *Greece* it self, would permit any person, after made a *Priest*, to marry? Even those very *Councils* forbad this, which permitted married men to receive *Priesthood*. If therefore there be among them a want of this *Gift of Continence*, it is their own fault: generally speaking, they want it, because they are unwilling to enjoy it, and will not make use of *Prayer, Reading, Abstinence, Solitude*, and other means proper to continue it.

And

And will you, Sir, leave *Gods Church*, because those whom *God* hath appointed to take care of your soul, have not, neither desire to have Wives ?

Prot. Go on to the next Point.

15. *Of abstinence from flesh
enjoyed in Fasting.*

§. 105. *Cath.* As not in the former *Constitution*, so neither in this by which the *Church* commands *Abstinence from flesh on dayes of Fasting*, can you have any pretention to impute to our *Church*, as we may to yours, that she favours carnal affections ? In the former, her *Clergy* imposed on themselves alone the burden of renouncing all, even otherwise lawful, satisfactions to the flesh : And for this you, who are nothing concern'd, will be angry, and forsake a *Church* because *Mortification* is practiced by the *Pastours* in it. In this latter Ordinance she indeed, I mean her *Clergy*, restrain in some measure the appetites of the *Layty*, but they do not in the mean time favour themselves. If it were not good for our *Souls* to abate the intemperance of our *Bodies*, *Ecclesiasticks* would not afflict themselves by practicing it : And if it be good, *Luicks* are to blame to find fault with it.

§. 106. However, I cannot judge you so unreasonable as to joyn with your hot-headed *Controversists* and *Preachers*, who for these

two Ordinances sake impute to our Church
the teaching of the Doctrine of De-

1. *Tim* vils, in forbidding to marry, and

4. 1. commanding to abstain from meats--since

it is manifest that these Hereticks, of whom Saint Paul prophesied, and which appeared shortly after in the Church, utterly condemned Marriage in all, as an abomination in it self: and taught that all Creatures having life are composed of particles of the evil Deity, and therefore to be had in execration. Now, Sir, can you observe any affinity between these Doctrines, and those of the Catholick Church, teaching that Marriage is honourable in all, who are called to it; but yet that Virginity especially in persons consecrated to God, is better: And again, that all Gods creatures are good, and to be received with thanksgiving, but yet on some few days when we are for the good of our Souls to subdue our carnal Lusts, fermenting in our Bodies, it is expedient to abstain from some more nourishing meats, though otherwise in themselves lawful and good?

Prot. I am sufficiently perswaded Saint Paul never intended you in that Prophecie. And now, Sir, it will not be necessary you should trouble your self about any other Points debated among us: None of which (as neither indeed the two last) being of such moment, as to oblige any one to break from any Chur:

ches Communion at all : Since all the Doubts concerning them consist in this, Whether a single Christian may safely judge himself wiser and holier than the Church.

Cath. God Almighty establish in your heart a love of his Truth and Peace. And now for a farewell, give me leave to add a few considerations touching the general argument of both our Discourses.

Prot. I give it willingly.

§. 107. Cath. Then, Sir, you may remember how at our last meeting I told you that it was the common artifice of your Controversiists, when they are charged with Schism, to delay the examination of that most important Point, till the Greek Calends, that is, till all other particular Controversies be debated to their satisfaction, which will never be. But now I must alter the expression, and tell you, it is not so much a voluntary artifice, as pure necessity that put them, and you, upon that unreasonable Method.

§. 108. When a Catholick is examined why he is so, an Answer is readily suggested to him, that it concerns the safety of his Soul to be a member of that Church which from his Creed he learns to be Holy and Catholick : and that the Roman is such, having all the Marks by which the only true Church is characterized in Scripture. He answers directly to the Question, without comparing particular Tenents of his Church with those of other divided Congregati-

ons, which requires much Study and learning; beyond the ability of ordinary *Catholicks*: whereas the most simple are unquestionably perswaded of the *Authority* of their *Church* and that keeps them safe in it, against all the captious *Objections* of *Sectaries* endeavouring to shake their *Faith* in particular *Doctrins*, the justifying of which they leave to ~~the~~ ^{their} *Teachers* and *Governours*.

§. 109. But a *Protestant* being examined, *Why* (for example) *he is a Member of the Church of England*, it never enters into his thoughts to justify his *Church* by the *Marks of Unity, Antiquity, Succession, Universality, &c.* nor does he pretend that his *Church* has any *Authority* from *Christ* to oblige him to believe *her* rather than any *Fanatick Congregations*; for *she* *her self* will not suffer him to say so. What does he then? Truly he leaves his *Church* in a desperately forlorn condition; he never thinks of *her*, though *she* be the only subject of the *Question*, but diverts his fancy to spy out faults and errours elsewhere, comforting himself with a persuasion that he has found them; though perhaps he be not able to penetrate into, or truly state one *Point of Controversie*.

And this *illogical Method*, *Sir*, you have observed in this *Discourse*: and as *illogical* as it is, I am confident you cannot mend it: for doubtless if you could have furnished your self out of your *Anti-cathelick Writers*, or if your self could

could invent any specious *Arguments* to recommend to any mans liking, or esteem the *Church* of which you profess your self a *Member*, you would not have neglected the doing it; you would not have been quite silent in the only matter which you were concerned to prove.

Now, Sir, I am not desirous to take advantage against you from your past *Method* of proceeding. Take your own time to think better of it, and if it be your pleasure that we may have a *third Meeting*, I shall willingly expect a direct *Answer* to my *Question*, *Why are you still a Protestant ?*

Prot. I will through *Gods Grace* seriously think on this: and I will either provide a satisfactory *Answer*, as you require, or give you leave to conclude, that my eyes are opened to see the true *Catholick Church*, of which I will live and dye a faithful *Member*.

§. 110. *Cath.* *Gods Holy Spirit* direct you. And be pleased to take this *Admonition* with you: That unless you can find out a way to demonstrate the *Protestant Church*, in whose *Communion* you have hitherto lived, to be a true *Member incorporated into that Catholick Church*, which (unless the *Creed* be false) had a being before *Protestancy* was heard of, and so continues the same, your Soul is in evident danger, unless you forsake her: It will necessarily follow also (except such a *Demonstration* can be produced) that; without further examination,

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all those special *Doctrins*, which you have hitherto triumphed in, as *Christian Verities*, are certainly illusions and errours, because not professed in the same *Catholick Church*,

1 *Tim.* 3. which alone is the Pillar and Ground
15. of Truth, and whose Teaching who-
soever will not bear (and believe)

Mat. 18. is, by our Saviours sentence, to be
17. esteemed as a Heathen and Publi-
can.

§. III. And indeed, to deal plainly with you, it was more then you could justly challenge in the present occasion, that I should have the compliance so far, as to attend unto the charges and accusations laid by you against the special *Doctrins* of the *Catholick Church* : for such accusations could have no place in an *Answer* to be made to the *Question* proposed in the beginning. Indeed if I had now (as may be done another time) precisely imputed *Heresie* to you, it might have been proper for you to justify your particular *Tenents*, and also to recriminate. But it was only the *Crime* of *Schism* that I laid to the Charge of *Protestant Churches*, and therefore asked you the *Question*, *Why are you a Protestant ?* Now to this *Question*, thus intended, no *Answer* can be proper but such an one by which you shall endeavour to demonstrate that the *Protestant Church*, in whose *Communion* you live, is not *Schismatical*, that it is not divided from the *Catholick Church* which
never

never did nor never shall say], and that it has all the *Marks* which declare a *Church* to be *Catholick*. This you have not done : and no wonder, Since you can find no help for such a purpose from any of your *Writers*. And yet till that can be done, all other *Disputes* are to no purpose, neither can *Catholicks* be obliged to engage themselves in them : or if they do so, it is only to shew you that, being evidently and confessedly *Schismaticks*, you are also *Hereticks*.

§. 112. Now, Sir, Since I am assured you will find it utterly impossible for you, this way, to excuse any of your lately erected *Churches* from the guilt of *Schism* ; if still notwithstanding you will resolve to persist divided from that *Catholick Church*, which has been deserted by them all, my fear is that for the stupifying of your Conscience, you will think it necessary to make use of that, lately so cryed up, *Socinian Opiat*, I mean, that de-

perate Principle, That *Schism* is one of those *Theological Scar-crows*, with which those who hold a party in Religion use to fright away such as making enquiry into it, are ready to relinquish and oppose it, if it either appear erroneous, or suspicious. Whereas whosoever shall, with a true and unpretended Conscience, persuade himself, or but suspect, that the *Church* requires a Profession of false Doctrins, or conformity to unlawful Practises.

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Discourse
of Schism

[and of this each particular person must be the Judge] in such a case he not only may, but is, obliged to separate from the Church: and by such Separation not he, but the Church, is guilty of Schism. Now, Sir, is not this Principle a Preservative of sovereign virtue against all remorse of Conscience for Schism or Heresie?

Prot. But what would you have a man so perswaded, or so suspending Errours and Misdemeanors to be in the Church, to do?

Cath. I redily enough grant, that in such a Case the man must neither profess, nor do any thing against his present conscience: And consequently, I do not say, he must separate, but if the Church for his obstinate disobedience shall cast him out, he must be patient. But the truth is, his case is deplorable, for every way he is exposed to extreamest-danger. If he conforms against conscience, he sins mortally by damnable Hypocrisie. If he refuses to conform, that is, to submit his private persuasion, or Suspicion, to the Teaching of the Church [I mean, the Catholick Church] his sin is yet more heinous, being a rebellious Disobedience to the highest and most Divinely established Authority upon Earth, from the guilt of which Disobedience no dictates of conscience, how unpretended soever, can acquit him. Otherwise none but false Hypocrites and subtile pretenders of conscience can be guilty either of Schism or Heresie: yea, the prouder menate, the more self-conceited of their

their own judgments, and more addicted to entertain suspicion and contempt of their Superiors, the more innocent they shall be. So that a full *perswasion*, or, it seems, but *suspition* that any *Heretical Doctrines* are *Orthodox*, will excuse all Hereticks, even the most blasphemous, from all guilt and danger, and moreover, at the end of the account the *Governours* and lawful *Teachers* appointed by God in his Church, in case they excommunicate such *Orthodox Hereticks*, must alone be esteemed *Hereticks* and *Schismaticks*, only for teaching Truth and doing their Duty.

§. 114. Indeed, if he who called *Schism* a *Theological Scar-crow* had intended to apply that Expression to single divided Churches, whose birth has perhaps been within mans memory, and particularly to the Church of England (some *Fundamental Doctrins* whereof, to my knowledge, he did not assent to, and whose *Ecclesiastical Government* he did not approve) his *Assertion* may be justified to be grounded on Reason. For who can tell how a *Separation* from any of them can be called *Schism*; or *Tenents* contradicting theirs, *Heresie*? They all mutually favour one another with the Title of *Pure Reformed* and *Sufficiently Orthodox Churches*: So that in which soever among them any one shall live, and from which soever of them any one shall think fit to depart, as liking another better, this, according to their common grounds,

130 *But, Why are you a Protestant?*

must be accounted a matter, in a manner, indifferent, and however there is in it no danger of incurring the guilt of *Schism*, so it be done with an *unpretended Conscience*. It seems therefore to me an *Act* unjust and unsuitable to the grounds of *Pure Reformation* in some late *Prelati- cal Writers*, who charge with the Crime of *Schism* their tender Conscienced *Orthodox Brethren* for deserting their *Communion*: as it was anciently in the *Donatists*, those *Arch-contrivers* of *Schisms* for doing the same to the *Primianists*, *Maximianists* and *Rogatists*, subdivided *Sects*, Spawned from them.

It is plain therefore that among all *Reformed Congregations*, *Schism* is a meer *Scar-crow*, and the like may be said of *Heresie*: And the reason is, because both *Heresie* and *Schism* must include an opposition to that *Church* only which can justly challenge an *Authority* to determine what *Doctrins* are true and necessary to be believed by all *Christians*, and to oblige all under penalty of *Anathema's* to joyn in her *Communion*: Which *Authority* only belongs to the *Catholick Church*, and which is not so much as pretended to by any *Reformed Congregations*.

§. 115. Hence it necessarily follows, that the entertaining a *perswasion* that the *Catholick Church* (to which God hath made a *Promise* that he will lead her into all *Truth*) is guilty of *Errours*, can proceed only from an excess of

Spiritual Pride : But it is moreover *A'ρωληγία*, an obstruccion of Reason, *Epiphan.* upon a meer *suspicion* of such *Errors*, *Dint.* to esteem one's Self obliged to separate from her *Communion*. But so pestilent is the Nature of *Spiritual Sins*, that though all men condemn them, and most men are deeply stained with them, yet not any one can see them in himself. Where shall we find an usuring Oppressor acknowledge himself Covetous ? or an ambitious man, proud ? So never did any *Schismatick* say, or think himself Such. He acknowledges that he *separates* from the *Church*, and boasts of it : yet he will not endure to be esteemed a *Schismatick*, as if Sin lurked only in the *Greek* expression.

To conclude, Unless you will impute to all the *Antient Councils* and *Holy Fathers* of Gods *Church* not only the utmost extremity of ignorance and folly, but likewise a base partial interestedness, and most execrable *Tyranny* in denouncing *Anathema's* against *Dissenters* and *Separatists*, you will judge a *Separation* from *Catholick Communion* to be no vain *Theological* *Scar-crow*. Such a sleight Opinion of the harmlessness of *Schism* was not first branched in this Age. *Saint Augustine* will inform us, that in his days, *There were Aug. E-*
some who said, We thought it made pist. 48.
no matter where (that is, in what
Communion) we preserved the Faith of Christ :

132 *But, Why are you a Protestant?*

But (saith he) thanks be given to our Lord, who hath gathered us from separation, and hath made manifest to us, that this is a thing pleasing to God, who is One, to be served in Unity. Such horreur had these great Lights of the Church of the Crime

of Schism, that according to their judgment, even Martyrdom it self

cannot cure the deadly poyson of it :

And, that the Martyrdom to which we expose our selves by hindring Schism

in the Church, is no less glorious, then that which is suffered for refusing to

Sacrifice to Idols : That there cannot possibly be made any Reformation of

such importance as the mischief of Schism is pernicious : And in a word, That it

cannot possibly be, that any one should have a just cause to separate from Ca-

tholick Communion. More to this purpose you may find in the Second

Section of the Collection of Testimonies out of the Holy Fathers at the end of our former Discourse.

Prot. I well remember them : therefore, if you please, here we may make an end.

§. 116. Cath. Farewel, Sir, and pardon the frequent urging of this most necessary Admoni-

tion. If I thought you would require it, I could very easily have concluded this Discourse,

as I did the former, with a Collection of Testimonies from the Holy Fathers to justify the Chur-

ches

ches Doctrins through all the *Points* here mentioned. But such a *Collection* having been the only Subject of many great volumes published by *Catholick Doctors*, it will be sufficient to refer you to them. I will only desire you to take notice in perusing them, *first*, That never any such *Book* has been written by any *Protestant*. And *next*, that such *Collections* have been made by *Catholicks* to shew that their whole *Religion*, came by descent from the *Antient Fathers* : Whereas *Protestants* only upon a particular occasion, Select some obscure, or ambiguous passages from their *Writings*, with a purpose to cast a mist before the eyes of unwary *Readers* that they may so elude the force of those *Testimonies* far exceeding in number, and more perspicuously evident, produced by *Catholicks*.

F I N I S.

Errata.

Pag. Lin.

1.	14.	was	R. were
2.	23.	§. 3. And	R. §. 3. <i>Cath.</i> And
Ib.	27.	ie	R. in
16.	27.	which	R. whom
24.	3.	dave	R. have
30.	1.	proceeding	R. preceding
78.	2.	was	R. were
89.	18.	rectifie	R. certifie
106.	2.	presently	perfectly

